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Father of murder victim opposes harsh treatment for killers

James Kwantes

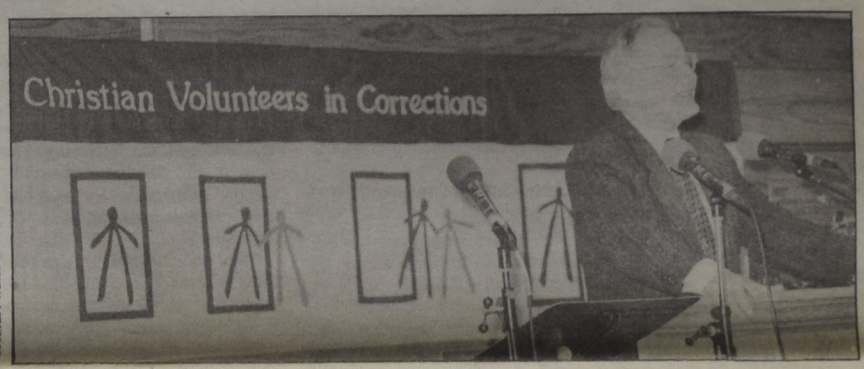
ABBOTSFORD, B.C. — In a country where crime victims crusading for tougher justice dominate the headlines, his is a voice in the wilderness. But it's a powerful voice.

Even though he lost his daughter Cathy to a killer in 1988, Martin Hattersley says convicted criminals need love more than the noose or longer prison sentences.

"Even the worst of criminals are children of God who need to be loved," the Edmonton man told over 500 Abbotsford residents attending a sold-out dinner Oct. 27. The dinner was a fundraiser for M2/W2, a non-profit Christian prison ministry active in about 25 of British Columbia's prisons.

Hattersley's message was a challenging one to a community still reeling from a brutal attack on two teenage girls October 14. Tanya Smith was killed and Misty Cockerill badly beaten after being abducted from the street by a man who has since taunted police with threatening phone calls.

See **MESSAGE** *page 2...*



COURTESY JAMES KWANTES

Martin Hattersley speaks out about prison ministry.

MLAs confronted by Alberta independent school students

Jesse Schut

EDMONTON — The stately and usually quiet halls of the Alberta Legislature were filled with the buzz of hundreds of children's voices on November 2. The children were participating in "Independent Schools Day at the Legislature," organized by the Association of Independent Schools and Colleges in Alberta (AISCA). The association represents many of Alberta's Christian schools.

A dozen choirs and orchestras from member schools performed musical numbers in the rotunda and on the legislature steps. About 15 schools set up displays in the "pedway" connecting various legislature offices. And free ice cream and yogurt treats could be obtained by redeeming a coupon that had been distributed to legislative officials in publicity for the event.

The purpose of the day was to remind MLAs that many of their constituents are attending independent schools. Parents of these children are asking that the government pass legislation to ensure equitable funding for all children.

Students, parents and teachers who participated in the event believe they made a difference. "There's a spirit of full funding in the air," said Joel Leenheer, who stood at a table promoting his school. Leenheer is a Grade 12 student at Edmonton Christian High School (ECHS).

"We want to be a presence, and make MLAs aware that we're here and we aren't going away," added Shauna Johanneson.

Now is the time to be visible

Gary Duthler, executive director of AISCA, believes that this is the time to be a highly visible presence at the Legislature, and to keep the "Choices for Children" campaign in the forefront of the news. With the opening of Alberta's first charter schools reinforcing the concept of choices in education, independent schools have a prime opportunity to influence legislation on funding, Duthler says.

Duthler met with the standing

See **ALBERTA** *page 2...*

JESSE SCHUT

Students of Lacombe Christian School on the steps of the B.C. legislature show a variety of ice cream flavors. Why don't kids get more choices in education without paying a financial penalty?

In this Issue

An enjoyable film adaptation of a Jane Austen novel.....p. 7
Peter Rennie tells the compelling story of 'The Stranger'.....p. 10
'Two Guys Over 60' discuss 'kids' under 30.....p. 14

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News

Message of reconciliation contrasts with 'get tough' campaigns

...continued from page 1

Hattersley knows the pain of having a loved one suddenly taken away. His daughter, Cathy, a married mother of two young children, was strangled to death in Edmonton on Aug. 3, 1988, by an offender out on day parole.

"I went to the medical examiner, and I remember seeing Cathy there under bright lights — not asleep, not breathing, just dead," he recalled.

Truly loving one's enemy

But Hattersley noted the Bible calls on Christians to love their enemies and show kindness and compassion to prisoners as well as victims. A lawyer and an ordained Anglican priest, Hattersley said he dealt with the anger and grief resulting from his daughter's murder by helping prisoners. "It's been my joy and pleasure to go to prisons to bring the message of forgiveness and salvation to those who need it so badly," he said.

A month before his daughter was killed, Hattersley had gone to his first Prison Fellowship meeting in Edmonton. Days before he received word of his daughter's fate he had agreed to speak to a group of prisoners. And days after he buried his daughter Hattersley fulfilled his promise and lectured a group of attentive prisoners that included several murderers on the theme of forgiveness.

Hattersley's message of reconciliation contrasts sharply with the "get-tough" campaigns of others whose lives have been torn apart by violent crime, such as Steve Carpenter of Surrey, B.C. Carpenter used the murder of his daughter, Melanie Carpenter, as a rallying cry for the death penalty and longer sentences for violent offenders.

'Get-tough' message not the answer

As a grieving parent, Hattersley said he understands the anger and outrage felt by families of murder victims.

"I see them filled with the energy that comes, and the anger. It is natural and terribly wrong, overwhelming at times," he said. "It can be extremely constructive or extremely dangerous."

But Hattersley doesn't think "lock'em up and throw away the key" penalties are suitable solutions, saying such measures are rooted in emotion and revenge and would be too costly to implement.

Hattersley said human sin has led to suffering of innocent people, citing the death of David and Bathsheba's son because of his parent's wrongdoing as an example.

Lost sense of proportion

Hattersley also asserted that Canada does not have as serious a crime problem as many believe, citing statistics that show the overall crime rate to be static or even declining. He blamed the media and vote-hungry politicians for perceptions that crime is out of control.

"We shouldn't let an uninformed mob, swayed by the media and people with an axe to grind, undermine the sober thought of elected politicians," he said.

Hattersley referred to the "three strikes and you're out" law in California to illustrate the danger of a knee-jerk reaction to crime problems. In that state, anybody convicted of a third felony offense gets an automatic 25-year sentence. The successful initiative for this legislation was spearheaded by a man whose daughter was murdered.

In one case, Hattersley said, the law resulted in a man being sentenced to 25 years in jail for stealing four cookies from a restaurant.

"Perhaps we have lost our sense of proportion," he said.

The fundraiser also featured testimonials from former prisoners who had been helped by M2/W2 sponsors, who numbered 743 in B.C. last year. Many ex-prisoners attended the dinner.

The man who introduced Hattersley was a murderer out on parole who attended Hattersley's lecture on forgiveness at an Edmonton maximum security prison. He said the chapel was full for the first time when Hattersley spoke there.

A native woman who had been a drug addict since she was 15 years old spoke of how she became a Christian after her life was touched by M2/W2. She read from Psalm 40, where David tells of the refuge he found in God's hands: "He lifted me out of the slimy pit, out of the mud and mire; he set my feet upon a rock and gave me a firm place to stand."

A friend like Jesus

"I had never had a true friend like when I met Sue," said Miriam of her M2/W2 sponsor. "I thank God that she [tolerated] all the rage and anger that came out of my mouth, and that she prayed for me."

Miriam's sponsor, said the words of Jesus in Matthew 25 motivated her to get involved in prison ministry: "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink.... I was in prison and you came to visit me."

The fundraising dinner was one of three held in B.C.'s Lower Mainland for M2/W2. Dinners in Chilliwack and Richmond attracted about 200 people each. The non-profit organization is relying more and more on private donations from the Christian community in the wake of cutbacks in government funding.

Alberta government opposes independent school funding

...continued from page 1

policy committee on financial planning last spring, asking that full instructional funding be made available for all children as long as their school meets provincial education standards. The scheduled half-hour meeting stretched to 90 minutes as members of the committee asked for more information and showed support and interest. Duthler believes that more than half of the Conservative caucus now stands behind AISCA on the funding issue. "We have to keep reminding MLAs that they have the information they need to do the right thing. Now they have to act on it. That's why we've come to the Legislature today."

Minister of Education Halvor Jonson, however, is strongly opposed, and continues to express his negative views. In a television interview with CBC after the Independent Schools Day at the Legislature, he reiterated his stand. "Our province is in a time of fiscal restraint," he said. "Our priority is to the public system."

JESSE SCHULT

Teacher Peter Buisman and students Scott Wierenga and Theresa Leder of Edmonton Christian High speak to MLA Len Bracks.

Willing to relinquish control?

Mike Henry, Liberal education critic, also isn't optimistic about the possibility of full funding for independent schools. He believes that even if a large number of the Conservative caucus support full funding in principle, individual members will knuckle under if the leadership puts pressure on them.

"Besides," he asked, "Just how much control are you willing to relinquish in exchange for extra dollars? Most parents I've talked to want to take the money, but keep control over who is admitted to your schools and which teachers you can hire. You're going to have to make some decision about that."

The negative sentiments do not deter AISCA supporters. "Our cause makes sense," says Peter Buisman, teacher at ECHS, "and I believe we have justice on our side. I found a genuine interest in the MLAs I talked to, and I think we have to do more of this to make our voices heard."

People do change their minds about issues, says Mike Henry. "I give Gary and the AISCA organization credit," he says. "I've had lots of conversations with Gary, and he's influenced my thinking on several issues connected with this. You people should just keep doing what you're doing," a sentiment which Duthler and AISCA would wholeheartedly endorse.

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News

Conservative CRC conference threatens secession if church doesn't 'repent'

Marian Van Til, with files from URNS

SOUTH HOLLAND, Illinois — Christian Reformed conservatives who were part of an "interclassical conference" Nov. 6-8 in this Dutch-founded Chicago suburb have called on the CRC synod to "lead the denomination in repentance" or face further secession.

The three-day conference passed four motions: it called on the CRC to repent over what it considers unbiblical views on several issues; it established a "Covenant Union" to help accomplish that repentance; it endorsed the idea of classes based on theological, not geographical, affinity; and another conference will be called next year to consider secession if it sees no repentance.

The conference came about after the council of the Escondido, Calif., CRC asked Classis California South to call a "special ecclesiastical assembly" to react to decisions by Synod 1995. Dr. James De Jong, president of Calvin Seminary, explains, "The classis declined that motion; but by a very narrow vote — I think one or two votes — it consented to calling a 'conference.'" A conference would have no official ecclesiastical standing, but an assembly would have.

Synod must 'humble her heart'

In signing their registration forms the 290 delegates who came from 110 congregations agreed from the outset that "Synod 1995 failed to follow the Scripture and violated Church Order articles 3, 31, 47, and 86" when it opened the door to ordaining women and when it refused to break ties with the CRC's "mother church," the Gereformeerde Kerken in Nederland (GKN).

"Tolerance of homosexual marriages" was the major point cited in the conference's wanting the CRC to sever ties with the Dutch church. If synod does not "humble her [sic] heart in repentance before the Lord, this conference will reconvene next year to consider a proposal to form a new denomination," said a passed resolution.

A "Covenant Union of Christian Reformed Churches" (CUCRC) will be formed "to return the ... denomination to its historical biblical positions regarding important denominational issues." It will be a nonprofit corporation, will hold an annual conference and possibly regional meetings to "encourage its members to form a united front in their participation in classical and synodical sessions."

Conference participants have been appointed to "create the organizational structure, recruit churches and individual members, prepare communications regarding CUCRC to advise all CRC churches, classes and denominational functionaries, [and] solicit ideas from its members about what synodical actions would demonstrate an appropriate change in direction for our denomination."

The conference voted to endorse the idea of classes being formed based on ideological rather than geographical boundaries. That would mean, e.g., that in classes where women may be ordained, congregations which oppose that would opt out and band together to form a classis with other churches who hold the same view.

The issue of possible secession next year was a hot one. It came up in a proposal from the Cloverdale CRC in Boise, Idaho. Cloverdale wanted to "consider and make plans for a secession from the [CRCNA] as a united group of like-minded churches." The secession talk drew fire all around.

"There are many in the church who may be wrong...," said Rev. David Feddes, English-language minister of the Back to God Hour, but "someone who confesses the entire Apostles' Creed ... is my brother in Christ."

Rev. Ken Benjamins, pastor of the CRC in Wyoming, Ont., from which a number of members have already seceded, advised the conference to "slow down." He said, "We are accomplishing a whole lot already, so let's slow down."

However, the majority felt it important to combine their call to repentance with a warning of "possible secession."

Dr. David Engelhard, general secretary of the denomination, said the conference exceeded its mandate.

"[On the second day] I thought the conference went well until coffee time, and then I was deeply disappointed because I thought they were going toward building an infrastructure toward a new denomination," said Engelhard.

Quick church divorce

Engelhard was dismayed at the "call to repentance," but focussed on the secession discussion. "That kind of ... illegitimate means reminds me of the situation of a young couple in marriage counselling who says, 'We love each other, we are fine Christians, but we will only stick together if she lives up to my expectations, or he lives up to my expectations,'" Engelhard said. "These people would be very opposed to divorce in human [relations] situations, as I am, but they seem to have a different view of divorce in an ecclesiastical context."

Dr. James De Jong, who was also an observer, agrees. "We're Protestants! And from a wing of Protestantism which sees the answer to ecclesiastical problems in forming a new church. Secession is in our genes. That's a terrible weakness; a sinful weakness. We don't take seriously what the *Belgic Confession* says about the catholicity of the church."

De Jong notes, though, that "the 'call for repentance' indicates how seriously they take synod's decision and how deeply they are troubled by it." He thinks "it remains to be seen" if the Covenant Union "will go anywhere."

He points out that because the group was a conference rather than a "special ecclesiastical assembly," the actions taken "have no ecclesiastical standing whatsoever." The "call for repentance" or other matters will not come before synod unless people take them, via councils and classes and "put them into the ecclesiastical pipeline," De Jong says. He acknowledges that that likely *will* happen.

Germany debates forced deportation of refugees

BONN, Germany (EP) — The deportation of seven Sudanese refugees seeking asylum in Germany this fall has created a controversy between the country's politicians and church leaders, according to reports from a German news service.

Minister of the Interior Manfred Kanther faced a barrage of public scrutiny for his decision to deport the Sudanese, who were not named in the report. But when it was discovered that the refugees were "neither political refugees nor had been persecuted because of their religion," public criticism against the minister declined.

Church officials still argue that the government's decision to deport the refugees was wrong. Klaus Engelhardt, chairperson of the board of the Protestant Church of Germany, called the decision "incomprehensible." He said sending people back to a country that "tortures and persecutes" its people may be legal, but it is still immoral.

European leader of the Lausanne Committee for World Evangelism, Ulrich Parzany, agreed with Engelhardt, calling the decision an "injustice before God."

Sudan, a predominantly Muslim country, has been embroiled in civil war for the last decade. Last year, the United Nations formally accused the Sudanese government of "serious human rights violations," including the crucifixion of five Christians.

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Editorial

Arrogant people never make you feel you're in Bethlehem

It's Advent time. Let's talk about who is the most important person in the Christian Reformed Church in Canada. Is it you or is it me? Dear Lord, let it be me!

The day after three of them witnessed the brilliantly clad figures of Jesus, Moses and Elijah talking to each other on the Mountain of Transfiguration, the disciples had an argument about who would be the greatest in the coming kingdom. Maybe the exciting splendor of the three heavenly VPs had whet their appetites for a similar glory. Jesus was aware of the argument. Perhaps he overheard the following conversation:

James: "I think I will be the chief honcho in the coming kingdom. I was one of the few who saw Moses and Elijah talking to Jesus."

Peter: "No way, I'm a better leader than you are. Jesus treats me with a lot of respect, calling me the Rock. I'll probably end up taking the top spot."

Andrew: "What about me? I usually find lodging for the group. I deserve some recognition for that."

Judas: "Have you people ever noticed that I carry the purse and that I see to it that we don't run into a deficit situation? I should be the exchequer of the kingdom. Money makes the kingdom go round."

Nathaniel: "Didn't Jesus say that there was no guile in me? You can trust me as your leader."

Whatever they said to each other, it's bound to sound pretty silly to an outsider. Anyone of us might have said to the disciples: "Smarten up. Why don't you act your age." But by talking that way we would have missed the universal trait of this little incident, the point that shows up all of us.

The orange of hospitality

Jesus didn't miss the central point, however. He took a little child and had him stand beside him. Then he said: "Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. For he who is least among you — he is the greatest."

At first blush this response on the part of Jesus seems to be almost irrelevant. The disciples are talking about ranking themselves in the kingdom and Jesus wants them to welcome a little child. Isn't Jesus mixing fruit here: the apples of rank and the oranges of hospitality? A careful look at Jesus' response, however, shows that Jesus is right on.

The movement in his little sermon with a child as visual aid is from the insignificant to the significant. He takes a little child and establishes a connection from that child to him and from him to God the Father. The direction is opposite to what the disciples are doing: they start with a boast about who is the greatest, and from there on there is no place to go except downward to the hoi polloi.

The visual-aid part of the sermon probably struck home more forcefully in Jesus' days than it would today. To welcome a child in our child-centred society is not that big a deal, it seems. Most of us are comfortable treating a child with dignity. But to welcome a child in Jesus' days was to really stoop and give honor to someone who should be seen but not heard, somebody who's still wet behind the ears.

Charles Seymour, Duke of Somerset, might find Jesus' example shocking. He never allowed his children to sit in his presence. They had to stand; and he would never speak to his servants except by signs. Not for nothing was he called the proud Duke.

Lower yourself

The second point made by Jesus' sermon is that the key to human relations is to make people feel welcome in his name. And you do that not by proving that you are great, but that you are least. The main concept is not one of rule but of submission. This submission is an integral part of the art of making people feel welcome.

Have you ever noticed that to welcome a person you have to elevate that person and you have to lower yourself to a place of service? There's no other way of making people feel welcome. Your attitude should be such that they come away feeling like a somebody.

Pride is the enemy of hospitality and charity. In Ezekiel 16:49 we read: "Now this was the sin of your sister Sodom: she and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy." Arrogance leads to lack of concern for the poor and needy. The people of Sodom could not possibly welcome a child in Jesus' name.

Pride also prevents *us* from welcoming the needy. Some people find it so difficult to walk up to a stranger coming to their church and introducing themselves, thereby making it easier for the person to feel at home. If done properly, that is an act of humility and service. You sacrifice your own feelings of shyness or protectiveness and make yourself vulnerable.

Insatiable need

It looks a bit silly to see a bunch of grown-up men like the disciples arguing among themselves about who would be the greatest. But subsconsciously all of us play the same game from time to time. Whether it's by putting people down or ignoring them, we have an insatiable need to elevate our own status at the expense of others.

Who's the greatest in your marriage? in your classroom? in your office? in your restaurant booth? in your car? in your soccer game? in your lunch room? at your dinner table?

At this time of Advent, ask yourself, Who was the greatest in Bethlehem when the census was taken when Quirinius was governor of Syria — Jesus or Caesar Augustus? And where would you be more welcome — in the stable or in Caesar Augustus' palace? **BW**

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Letters

Group rights result in unholy wars

With you, I give thanks to God for the No decision in the Quebec referendum, close as it was. When I entered my seminary class the next morning the first thing I did was to write *Vive le Canada uni!* on the board. If Canada, with all its incredible blessings, cannot survive as a prosperous, free and diverse nation, what hope is there for most other nations on our planet?

I am, however, less certain about what appears to be a consensus in your reports and editorial that significant legal and constitutional change is called for to accommodate Quebec nationalists' demands for special, distinct status and powers. A key underlying belief here seems to be that the politically liberal emphasis on individual rights is inadequate, that minority group rights need to be enshrined in law.

I am no longer persuaded by this line of argument, though I once shared it. Today's world political situation gives me great pause. Furthermore, Canadian federal and provincial governments have vigorously promoted and cultivated such group rights through their programs of multiculturalism, and the results have not been encouraging for Canadian civil community. Group rights have turned into group entitlements, and our political process has become an unholy war, pitting the self-appointed needy against the allegedly greedy. The political game becomes: "I'm a greater victim than you are."

Thanks to the preoccupation with group rights, Canadian society is more fragmented today than ever before. (For sober reflection on this development I recommend Reginald Bibby's *Mosaic Madness*.)

But surely the referendum campaign (including Lucien Bouchard's remarkable comment about "white" i.e., French, birth rates), as well as Jacques Parizeau's election night harangue against immigrants ought to be sufficient warning to the rest of Canada: the sovereigntists seem not to be fully committed to granting minority groups under their jurisdiction the same protection they themselves currently enjoy under Canadian federalism.

Then we recall that one of the "powers" Quebec nationalists want is control over Quebec immigration. How different is this from the racist ideology once regnant in Canada that wanted to exclude non-white, non-European (and non-Christian) immigrants on the grounds that they were not assimilable into the majority culture?

Why are politically progressive Canadians willing to accept from Quebec nationalists what they so vigorously (and, I believe, rightly) oppose in the rest of Canada? Why is even raising this issue in public regarded as anti-francophone bigotry? Ought the Christian response not be one which rejects all forms of idolatrous ethnicism?

Remarkably, in the last few months I have found myself nostalgically longing for a French-Canadian federalist with the clarity and conviction (but not the arrogance or statism) of Pierre Elliott Trudeau. Not the Trudeau of the FLQ crisis and the War Measures Act, but the Trudeau who defended Canadian federalism with words such as these delivered in opposition to the Charlottetown accord:

Most incredible of all, there are still good souls in English Canada who are ready to take these temper tantrums and urge their compatriots to pay each new ransom for fear of losing each "last chance" to save Canada. Poor things, they have not yet realized that the nationalists' thirst will never be satisfied, and that each new ransom paid to stave off the threat of schism will simply encourage the master blackmailers to renew the threat and double the ransom.... The blackmail will cease only if Canada refuses to dance to that tune.

When I consider the broader, worldwide resurgence of malevolent nationalism and tribalism I am reluctant to be a critic of individual political rights and an advocate of group rights. Emphasizing individual dignity, worth and equality before the law seems to me the necessary political antidote to the current rash of nationalist idolatries and ethnic cleansings. Shouldn't that be the important Christian contribution to our distinctly Canadian version of this problem? We need to talk more about this.

John Bolt
Calvin Theological Seminary
Grand Rapids, Mich.

Our God is bigger than gender

I am responding to Al Wolters' article on "cross-gender imagery" (CC, Nov. 3) which concluded with that fascinating citation from John Calvin, who "compared God using human language to a nurse using baby talk."

Exactly. And I wonder what God the Nurse must think of all our babble about whether or not maleness is superior to femaleness. Wouldn't it sound like so much *goo-goo* and *ga-ga* to him, or her?

What does it mean to be a male as opposed to a female? Let's run through a short list: penis, facial hair; deeper voices (usually); thicker muscles (usually); hairier buttocks (usually); greater frequency of baldness; testosterone. Do any of us, in our right theological minds, think that God has any necessary association with any of these characteristics?

Okay, I'm sorry — some CC readers are indignantly pointing out that God's masculinity has more to do with emotional, intellectual and spiritual qualities. So what is it that distinguishes males from females in these areas? Are men by nature stronger in their dedication to truth, to the care of children, resistance to temptation, following the path of peace? As a man, I'm not feeling too comfortable about our scores in these areas. I seem to recall from my various readings that men are much more likely to abandon their children, commit adultery, commit murder and start wars.

Perhaps this whole issue is more a matter of power than devotion to God's Word. Who loses authority if God is referred to as both male and female? Firstly, husbands "lose" because they will no longer be able to claim "male headship" in the family. Secondly, the male presbytery "loses" because they will have to share the pulpit and the administration of sacraments with women. And thirdly, a certain branch of theologians — those who see the Bible as a legal repository of statutes and precedents — will lose ground to those who read the Bible in a spirit-led, Christ-centred way: "In Christ there is... no male nor female...."

Then again, nobody really loses anything, because games of power and positioning in the face of deeper truth belong to the powers and principalities. Let God be both him and her, as the Spirit moves the speaker, and let both male and female Christians feel equally close to the God who took on human form for all of us, and suffered for all of us, regardless of sex or gender.

Better yet, let's understand that *God the Almighty*, ultimately, is much, much greater than any of our languages (Hebrew, Greek, Dutch, English...), and that *God the Almighty* is much, much greater than anything we humans understand by the words "male" and "female."

John Kooistra
North Bay, Ont.

Not a Dutch, but a Canadian commemorative

The November 3 article based on a previous article by the *Windmill Post* regarding Dutch liberation gifts to Canada has one common thread running through all the gifts. What made these gifts become the white elephants they are?

The examples in your article have a common uniqueness: they are all Dutch culture items. While a carillon and a pipe organ and even a barrel organ no doubt spoke volumes to the organizers and their supporters at the time, history has taught that nostalgia is a sentiment with a very short life-span.

It is the Dutch national liberation commemorative committee's distinct goal *not* to create a Dutch commemorative more meanignful to the donor than to the recipient. No, we want to establish a memorial honoring and benefiting the Canadian nation and those who served her so well.

What better way to do so than by establishing a memorial that is an educational facility, bringing Canada's history alive and making it accessible to all of Canada's 27,000 schools?

This is the uniqueness of the gift that we wish to help all Dutch Canadians present to our liberators.

J. Hans Vander Stoep, Director
Dutch-Canadian Commemorative Campaign

Wants CC for newspaper museum in Germany

According to the records available in the International Newspaper Museum of the City of Aachen your newspaper has now been published for 50 years. Please accept our congratulations and best wishes for the future.

The newspaper museum would be very much obliged to you if you could be so kind as to send us a copy of your special anniversary edition, *gratis*, for our collection.

The Aachen newspaper museum, which has been in existence since 1886, principally collects first, last and special issues, e.g., on the occasion of jubilees, anniversaries or important political events. A free copy of your jubilee issue would be a valuable addition to our collection, that up till the present totals more than 150,000.

Dr. Christopher Spuler, Director
Internationales Zeitungsmuseum
der Stadt Aachen
Aachen, Germany

Campbell's soup and the Kingdom of Heaven

Cathy Pater

The other day as I rushed home from work, an unexpected surprise brought me to a screeching halt — right in a supermarket aisle. Throughout the day aggravating circumstances had steadily evaporated into dark clouds of frustration. Nasty thoughts were now crouched at the doorstep of my heart ready for verbal flight; some actually took off.

After work, a list of endless errands needed my attention before going home to start supper. My mind whirled about in a maelstrom of priorities sucking up the few remaining dregs of patience. As I rushed down the supermarket aisle, grateful that photo radar no longer existed, a little girl sitting in a shopping buggy said to me, "You look pretty."

I stopped dead in my tracks. The maelstrom whirled to a halt and the dregs of patience shot back to the surface. What a delightful remark! What a delightful little girl! Both her mother and I burst into gales of laughter, right there, beside the cans of Campbell's soup. And what a refreshing break to a busy day. A delicious edge hemmed the leftover errands.

How many of us observe what's going on around us? How many of us make the effort to praise others?

It costs nothing to make someone's day; and it took a little child to remind me. Jesus said, "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven."

That evening and the following day, I enjoyed telling others about the little girl's remark. Some wisely cautioned me not to let the remark about looking pretty go to my head. But it did! It went right to my head and filtered into the dark recesses of my heart, creating light and renewal. Those dark clouds of frustration dissipated.

The following days brought hints of sunshine and better weather, all because a little child beside the Campbell's soup shelf reminded me how to enter the Kingdom of Heaven.

Cathy Pater works for the Christian Farmers Federation of Ontario and lives in Erin, Ont.

My unsuspected death

Intergenerations
Under 30
Careers
Family
Seniors

According to the neighbors, the man who built our present home for himself 10 years ago was not a builder, but a pastor. I thought that might explain why it rained inside our living room during Hurricane Opal. Then again, you can't blame everything on the pastor.

When we bought the house we knew there was a problem with the roof above the front section of the living room which protrudes from beneath the master bedroom. We knew because there were watermarks and lumpy patches on the living room ceiling.

One of the first things my husband, Marty, did after we bought the house was climb up on that roof and caulk around the flashing and other places water might seep in. After that we hired a plasterer to patch the living room ceiling properly. He did a fine job matching the design perfectly.

Unseeable flaws

Then came Hurricane Opal with her driving torrential rains. During the height of the storm, Marty heard a drip in the living room where he discovered a small puddle on our coffee table. We pushed the furniture back, placing a large plastic pail where the coffee table had been.

Plunk, plunk, plunk. A new drip started over by the couch. This was quickly followed by several others across the width of the room. We placed pails, bowls and pans as each successive drip emerged. Soon we had an array of pots, pans and pails filling steadily with a plink, plunk, plop. We emptied these containers and set them out again just before retiring for the night.

In the morning the storm was over outside but we could still hear the occasional drip in our living room. The main pail had filled to within several centimetres of spilling over. The other pails, pots and pans were at various levels of full, and several contained large hunks of plaster. Our ceiling was rather a mess.

A few weeks later we had a roofer/renovator in to analyze our problem. He came down from the roof scratching his head. "Everything looks watertight and properly done. Can't see where the rain would get in." He paused. "Unless it got absorbed in through the brick. That looks like a rather porous brick." He suggested we seal it on a dry summer day.

Saving some for ourselves

Now as much as I hate to admit this, my spiritual house was also built with porous brick. This brick looks nice but is not worth much in a storm. Oh, the Lord and my parents did their parts when I was baptized into the forgiveness of sin. And I did confess my faith, whereby I gave my life — but not all of it — to Jesus. The devil could keep that part of me that was going to sin anyway. For, I reasoned, nobody can be perfect. I even told the elders at the time I wouldn't be going to services if they happened to be in the Dutch language. This was *my* life, after all, and I had a right to make a few stipulations.

By not committing my whole being to Jesus, I had put myself in a state of unsuspected death. "No one can see the kingdom of God unless he is born again" (John 3:3).

Sometimes it takes a storm to help us see the flaws in our lives.

Marian den Boer lives with her husband and five children in Hamilton, Ont.

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ENERGUIDE

SAVINGS TIPS

Clothes washers

1. Use as little hot water as possible when using your washer. This means using the cold water option as often as possible. Don't forget that modern detergents make it easy to wash with cold water.
2. Always rinse with cold water.
3. If possible, wash only full loads. If a partial load is necessary, adjust the water level accordingly.

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Film review

Persuasion a deft adaptation of the Jane Austen novel

Marian Van Til

Persuasion

Rated G
Stars Amanda Root, Ciaran Hinds
Screenplay by Nick Dear
Directed by Roger Michell

Amanda Root and Ciaran Hinds star in Persuasion.

Jane Austen, whose life spanned the turn of the 19th century in Britain (1775-1817), is generally considered to be the first great female novelist (in the Western world, at least). Her father was a clergyman who provided Jane with the opportunity for an education far beyond what most women of the time were allowed.

Though she began writing as a girl and her family encouraged her writing, Austen's work did not appear in print until late in her short life, when four of her six novels were published between 1811 and 1816. *Persuasion* did not appear until a year after her death (as was the case with *Northanger Abbey*).

Though Austen's novels all have happy endings and are at first glance "mere" love stories, her elegance of expression and keen, dry wit often serve to satirize the hypocrisy and moral degeneration she observed in her own upper-middle-class country environment. Austen was an astute student of human nature, which is perhaps what makes her novels more than "mere love stories."

Meeting the story on its own terms

A major strength of this British production is its meeting of Austen's characters and world on their own terms. Though the film doesn't stick scrupulously to the book, it nevertheless refuses to try to gain relevance or be politically correct by laying 20th century values and attitudes on its characters, as so many modern films based on historical characters or novels do. The filmmakers realized this wasn't necessary, and that such updating and "correcting" is almost always intrusive.

While this isn't a profound film, its satiric humor, subtle character development, visual authenticity and good acting make it a pleasant experience. You come to care about the protagonists, not the least because of the story's strong moral centre. Austen indicts the shallow dishonesty and even viciousness of the social customs of her world.

Startlingly real people

This film is populated by actors unknown in North America, all of them good. These are not stunning stars (at least in appearance), but ordinary-looking people, most of whom have honed their craft on the stage. In keeping with the story's setting and its characters' social class, the women wear no visible make-up. That is much more startling (and refreshing) than it sounds. When you see these characters it joltingly reminds you that most of what we see comes from Hollywood, and it makes you realize how fixated Hollywood is on physical appearance, especially regarding women. It actually makes you re-evaluate how you normally look at film characters and their seemingly obligatory on-screen beauty.

There are a couple of annoying negatives here. The director shoots the peasants in extreme close-ups, and uses hand-held cameras to shoot scenes of riding in a bumpy wagon, for example — presumably to heighten the realism and perhaps to imply that these are the *real* people here. But the resulting shaky picture is more irritating than authentic. Then too, there are not a few times when it's difficult to understand the dialogue. *Persuasion* unfolds gradually, bit by bit revealing its characters' lives, much as you might get to know a friend who comes to mean a great deal to you. If you have the patience, you'll find this a highly persuasive love story.

Israeli developer hopes to cash in on Christian fervor

NAZARETH, Israel (EP) — A real estate developer in Israel is hoping to cash in on the Pope's declaration of the year 2000 as "The Year of the Pilgrimage," according to Tamar Y. Hausman of the *Wall Street Journal*. The developer, Ezra Harel, is building two resorts that will "cater to Christians," the report said. When the resorts are completed in 1999, the Old City Resort and the Pilgrim's Resort will feature health clubs, pools, restaurants and a movie theater. The new hotels will also be within walking distance of Christian holy sites, including Mount Tamor and the Sea of Galilee.

In 1992, Pope John Paul II told the Israeli government of his plans to declare the 2000th birthday of Christ "The Year of the Pilgrimage"; he plans to make a public announcement of the pilgrimage to Catholics in 1996 during a visit to the Holy Land.

The Israeli government has agreed to partially subsidize the projects, which will be advertised as the official hotels of the pilgrimage.

Mother Teresa releases new book

CALCUTTA, India (EP) — World renowned humanitarian and Catholic nun Mother Teresa has spelled out her creed in a new book written by a Canadian author, titled *A Simple Faith*.

The book, which has been published worldwide, is based on a series of taped interviews with the famed nun, Reuters news service reports. The book offers a five-point guide to getting closer to God. The book also includes quotes from nuns and helpers who work for Mother Teresa's global charity organization. It is divided into chapters on prayer, faith, love, service and peace.

Disney lights up Pocahontas church

GRAVESEND, England (EP) — The Walt Disney company has decided to spend almost $15,000 to floodlight a church in Gravesend, England, where the subject of its latest animated feature, *Pocahontas*, is buried.

The Native American princess died in 1617 in the port of Gravesend on the River Thames while waiting for passage on a ship headed to her native country. Disney held a charity viewing of *Pocahontas* in the city, which is now experiencing a tourist boom because of its association with the film.

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Church

Youth For Christ launches city streets survival campaign

TORONTO (YFC) — This winter some 10,000 cold and lonely people will spend Christmas on the streets of Toronto. With only 345 beds in nine youth hostels, many teens will live and sleep in parking lots, abandoned houses, squats or subway tunnels. And with social spending cuts threatening these services, help may be needed more than ever.

One source of help is "Operation Good Thing," an innovative campaign sponsored by Toronto Youth For Christ and other downtown mission agencies. Between now and Dec. 17, families, businesses, churches, individuals and small groups are invited to put together "street survival kits," designed to provide the meager necessities of life for the growing legions of homeless people in Toronto.

Toronto Youth For Christ has purchased the duffle bags to contain the kits and will facilitate the collection and distribution of the completed packages. Participants purchase the bag and Bible from Youth For Christ for $18 and then buy the remainder of the items to make up a complete kit. Complete instructions explain what to put in each kit — items such as a sleeping bag, gloves, socks, tooth brush, candy cane and a Bible.

A volunteer at one of the centres last year wrote: "It truly felt like Christmas.... I watched their expressions of joy and excitement at having their own presents to open, but the best gift was that *Operation Good Think* communicated to these youth that they mattered, someone cared."

Tim Huff, project co-ordinator and street youth expert explains, "This campaign provides all of us with a practical, fun opportunity to do something significant..., signaling a new sense of awareness and meaningful action from thousands of people across our city."

Ontario Bible college and sem go 'vision casting'

NORTH YORK, Ont. (OBC/OTS) — Ontario Bible College/Ontario Theological Seminary has started an institution-wide strategic planning process as part of Operation Restore. The move comes after a financial crisis earlier this year which forced the institution to lay off faculty and staff and curtail its operations and program.

Dr. John Wilkinson, professor of youth, family and educational ministry, OTS, was appointed to co-ordinate the process as director of strategic planning.

Wilkinson sees his role as "vision casting." He plans to lead as many people as possible through a "systematic and comprehensive process" to identify what the "best possible" future is for the institution as a whole. He says, when complete the plan must

* deal effectively with the new emerging realities and opportunities,

* assure an effective match between what we offer and those we seek to serve.

This is the first time the institution will determine an overriding purpose for itself as a whole. Past planning processes addressed the college and seminary independently; each has a separate mission statement. This process will develop one for the institution as a whole, identify the primary means for accomplishing the mission and outline the activities required to achieve the means.

The director of Strategic planning is not predicting what the findings will be. He wants participants to feel sure that their contributions are shaping the outcome, which is intended to "form a framework for detailed and on-going strategic analysis" in the years ahead.

The final report is due in April 1996.

Christian Reformed reps to meet with Dutch church delegates to discuss differences

GRAND RAPIDS, Mich. (IRCCRC) — In response to the Christian Reformed Church synod's June 1995 decision to continue restricted fellowship with the Gereformeerde Kerken in Nederland (GKN), the Interchurch Relations Committee of the CRC has decided to send three of its members to meet with the GKN in the Netherlands.

Drs. John B. Hulst (president of Dordt College, Sioux Center, Iowa), David H. Engelhard (general secretary of the CRC), and Henry Zwaanstra (professor of church history at Calvin Seminary) will go to the Netherlands in April 1996 for the general synod of the GKN.

They will present fraternal greetings to the GKN from the CRC and discuss issues of concern to the CRC, such as the GKN's support of monogamous homosexual relationships and of euthanasia.

Hulst, Engelhard and Zwaanstra are preparing for the discussion with the GKN by studying that church's positions on homosexual relationships and euthanasia, by identifying the points that are most troublesome to the CRC, and by formulating a statement that reflects the nature of CRC concerns.

The Interchurch Relations Committee will report its findings to Synod 1996.

Something for every excuse

HOPKINS, Minn. (EP) — Hopkins United Methodist Church held a "No Excuses" Sunday morning service October 22, during which the church took special "excuse precautions." There were cots in the vestibule for those who say Sunday is the only day they can sleep in, blankets for those who feel church is too cold, and fans for those who find it too hot. The church provided hearing aids for parishioners who feel the pastor doesn't speak loudly enough, and cotton for those who say the pastor speaks too loudly.

Christmas poinsettias and Easter lilies created a familiar environment for those who had never seen a church without them, along with grass and trees for those who like to seek God in nature — especially on the golf course. The announcement of "No Excuses" Sunday said: "Visitors welcome — members expected."

FROM COAST TO COAST

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BRITISH COLUMBIA

DUNCAN-CKAY..... 10am 1500
Burns Lake-CFLD.....9:15am 1400
Kitimat-CKTK.....8:30am 1230
Osoyoos-CJOR .....8:00 am 1490
Penticton-CKOR.....8:00 am 800
Port Alberni-CJAV..... 7:00 pm 1240
Prince George-CIRX ...7:00am 94.3
Princeton- CHOR ..... 8:00 am 1400
Smithers-CFBV.....9:15am 1230
Summerland-CHOR .... 8:00 am 1450
Vancouver-CJVB .....7:00 am 1470
Vancouver-(fm) ..... 7:00 am 103.3
Vernon-CJIB 9:30pm 940

ALBERTA

Brooks-CIBQ 8:00am 1340
Edson-CJYR 10:00am 970
Ft. McMurray-CJOK ....8:30 am 1230
High River-CHRB 6:30am 1280
St. Albert-CHMG .....8:00 am 1200

SASKATCHEWAN

Estevan-CJSL.....8:00am 1280
Weyburn-CFSL.....8:00am 1190

MANITOBA

Altona-CFAM.....9:30am 950
Steinbach-CHSM 9:30am 1250
Winnipeg-CKJS 9:15am 810

ONTARIO

Atikokan-CFAK 9:30am 1240
Burlington-CING (fm) ... 7:30am 107.9
Chatham-CFCO.....6:00 am 630
Fort Frances -CFOB 9:30 am 640
Guelph-CJOY 10:00pm1460
Hamilton-CHAM.....7:30am 820
Kapuskasing-CKAP 9:00am 580
Kingston-WLKC 7:30 a.m100.7
Newmarket-CKDX ..... 9:00 am 1480
Oshawa-CKAR.....8:00am 1350
Owen Sound-CFOS.....10:30am 560
Pembroke-CHVR.....10:00am1350
St.Catharines-CKTB....7:30pm 610
Sarnia-CHOK 7:30am 1070
Stratford-CJCS 8:45am 1240
Windsor--CKLW 8:30am 580
Wingham-CKNX 10:30am 920
Woodstock-CKDK (fm) ... 8:00am 102.3

NEW BRUNSWICK

Newcastle-CFAN 9:00am 790
Saint John-CHSJ.....9:30am 700

PRINCE EDWARD ISLAND

Charlottetown-CFCY ...7:00am 630

QUEBEC

Montreal-CFQR (fm) 7:30am 92.5

NOVA SCOTIA

Digby-CKDY.....6:00am 1420
Kentville-CKEN.....8:30am 1490
Middleton-CKAD.....8:30am 1350
New Glasgow-CKEC ...7:30am 1320
Sydney-CJCB 8:00am 1270
Weymouth-CKDY 8:30am 103.1
Windsor-CFAB 8:30am 1450

FRENCH RADIO:
Perspectives Réformées

ONTARIO

Cornwall-CFIX.....9:30am 1170
Timmins-CRCL 9:30am 620

QUEBEC

Montreal-CHRS 8:00am 1090
Valleyfield-CFLV.....8:45am 1370

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The shape of faith

Wayne Brouwer
CHAPTER & VERSE

"In the same way, faith by itself, if it is not accompanied by action, is dead. But someone will say, 'You have faith; I have deeds.' Show me your faith without deeds, and I will show you my faith by what I do" (James 2:17-18).

A young girl stood sobbing near a small church. It was the only church in a very poor neighborhood of Philadelphia. The church was full, and some were being turned away for lack of room. There were too many children crowding the building, so this girl couldn't attend Sunday school.

A man stopped by her, kneeling to find out what was wrong; he was the pastor of the congregation. He decided that if she wanted to go to Sunday school so desperately, he would create a place for her, no matter what it took. So the girl became a regular member of a Sunday school class at that church.

Pauper's pennies

Two years later the girl died in a poverty-stricken, high-rise tenement apartment. Her parents asked the pastor to help them arrange for a funeral. They gave the pastor a tiny, dirty purse. Their young daughter had found it in a garbage can, had used it to hold what little she could collect, and had kept it under her pillow. Inside were 57 pennies and a crumpled note in childish handwriting: *This is to help build the little church bigger so more children can go to Sunday school.*

The next Sunday that pastor took that cracked red coin purse with him to the congregation. He told the story of the young girl's sense of self, and her deep devotion of generosity.

The story didn't end there. It was reported by someone in the Philadelphia newspaper. A realtor came to the board of deacons and offered a large parcel of prime land worth many thousands of dollars. The church couldn't afford to buy it, but the realtor said he only wanted a down-payment of 57 cents.

Others were spurred to take a second look at their own acts of devotion to God and his church. And gifts that cost people much began to pour in.

Sacred stones

Today, if you go to Philadelphia, you can find Temple Baptist Church. It seats 3,300 people at a time, and has many, many rooms for Sunday school classes. On the same parcel of ground is Temple University, which graduates hundreds of students every year, equipped, in some way, for service in the Kingdom of God. Next to them stands Good Samaritan Hospital. You can imagine what happens there.

How did these ministries develop? Not because anybody gave money to the church. Rather, because a young girl saved 57 pennies to give to God as a costly sacrifice of devotion. And because a realtor sacrificed his livelihood for a gift of celebration of Christ's love. And because a poor community re-examined its identity and gave great gifts of sacrifice to make the name of God greater in Philadelphia, the "city of brotherly love."

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church, Holland, Mich.

Missionary profiles:

Peterborough accountant trains church leaders in Honduras

GRAND RAPIDS, Mich. (CRWM) — Hans Kater has been active in church ministries as a deacon in the Cephas Christian Reformed Church in Peterborough, Ont., and on the board of Eastern Canada's diaconal conference. But sometime during 1992 he sensed a desire to do more. He began to consider leaving his job with Allied Accounting and Tax Services for full-time mission work.

Now, after completing a two-year master's degree program at Calvin Seminary, Hans Kater is working for Christian Reformed World Missions training church leaders in Honduras. Hans and his wife, Joanne, had often talked about getting involved in missions once their four children were grown. But they soon found they could not wait for that. They have taken their two youngest children — Jordan, 16, and Anya, 13 — to Honduras with them. The Katers left for Honduras in August after having raised support and gone through an orientation session at World Missions' offices in Grand Rapids.

After spending one year in Costa Rica for Spanish language training, the Katers will move to Tegucigalpa, the capital of Honduras. It was in this city that the Iglesia Cristiana Reformada de Honduras (Christian Reformed Church of Honduras) began in the early 1970s. Today the CRC of Honduras has grown to more than 30 organized and emerging churches, averaging a total weekly attendance of nearly 1,500. The denomination established its own national synod in 1990.

COURTESY CHRISTIAN REFORMED WORLD MISSION

Hans and Joanne Kater, Anya and Jordan

World Missions continues to plant and develop churches in both large cities and rural areas of the country. In addition to direct work with new and existing churches, missionaries train Hondurans for ministry. The health of the Honduran CRC is evident in the fact that the dean of SETERA is a Honduran. In addition, four Honduran pastors are working in regional church planting ministries.

SETERA provides most of the theological and practical training necessary for the ongoing development of the Honduran CRC. Hans Kater's theological and missiological training will provide some of the necessary tools to train Hondurans who have leadership gifts.

Red Deer native will teach pastors in Caribbean

GRAND RAPIDS, Mich. (CRWM) — When Ralph and Beth Veenstra visited the Dominican Republic as part of a Calvin Seminary class in late 1994, they saw the explosive growth of many of the Christian Reformed churches in the country. But they also saw first-hand the need for solid leadership for these rapidly growing churches.

"The church is fragile in many ways," says Ralph, of Red Deer, Alta. "There's a need to strengthen church leaders."

Ralph, who completed his ThM in pastoral counselling at Calvin Seminary, will train pastors and other church members in the Dominican with leadership skills when he and his wife begin work there next year. Appointed as missionaries by the Christian Reformed World Missions Committee in February, the Veenstras left in August for a year of Spanish language training in Costa Rica before beginning their work in the Dominican Republic.

CHRISTIAN REFORMED WORLD MISSIONS

Ralph and Beth Veenstra

In addition to training congregations in church planting, neighborhood evangelism, and other skills, Ralph will teach at the National Evangelical University of Santo Domingo. The opportunity to teach in the school's religious studies department drew Ralph and Beth to seek this particular position with World Missions.

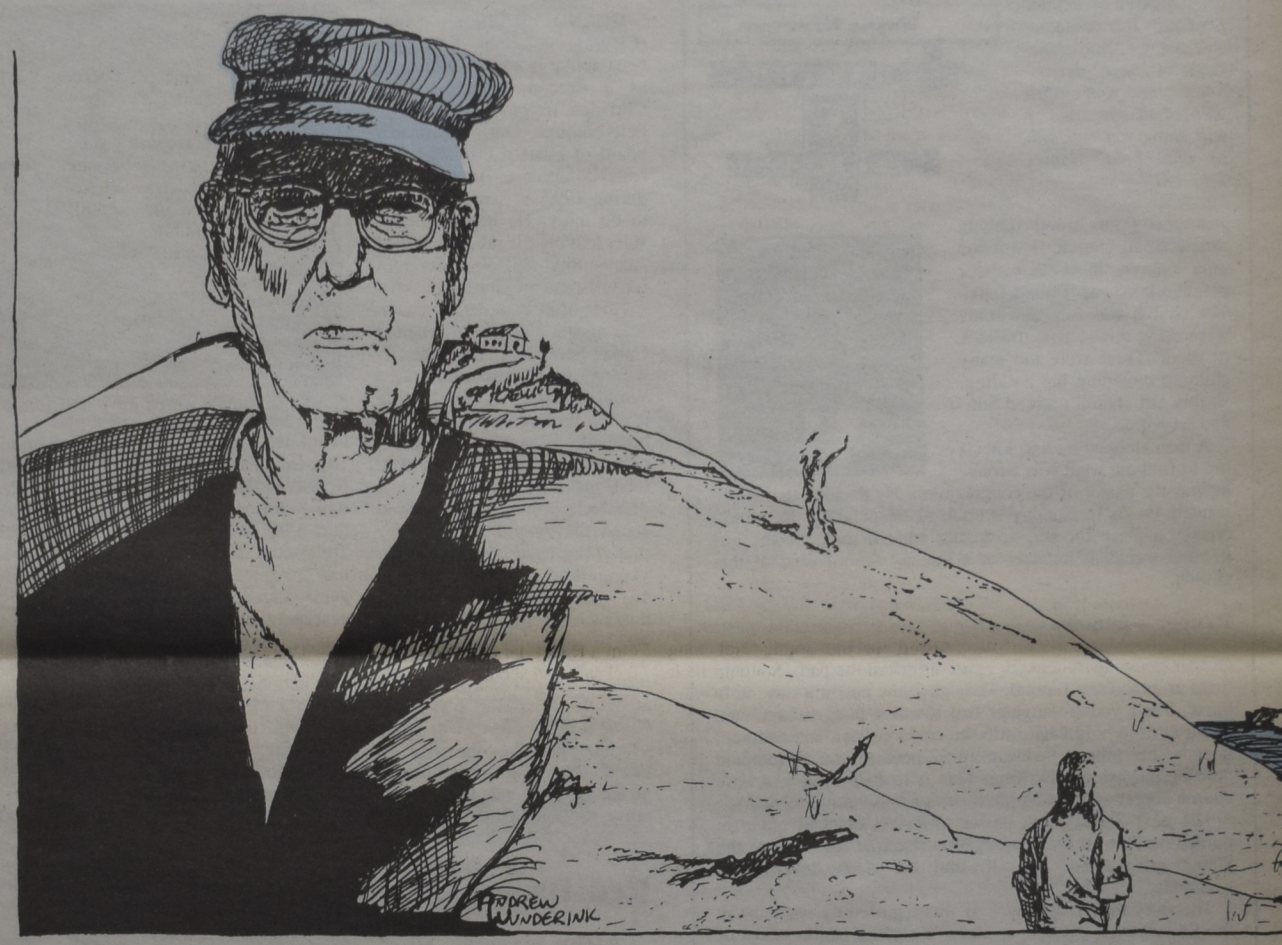
"There are a lot of young people training at the university for a variety of professions," Ralph explains. "It's an opportunity to bring the gospel into many areas of society in ways we can't even measure." Ralph will join missionary John Medendorp as the two Christian Reformed representatives on the evangelical school's faculty.

Beth Veenstra hopes to use her desktop publishing skills to help the mission team design curriculum for the Christian school program.

World Missions works in the Dominican Republic primarily among Haitian immigrants. As a result of this work, the CRC of the Dominican Republic currently has more than 11,000 in attendance at services in 100 organized churches and about 150 preaching centres. In addition, missionaries have started nearly 30 Christian schools and trained more than 70 teachers.

Feature

THE STRANGER



Peter Rennie

George sat on his sandhill staring out over the sea. His house was built on the highest piece of ground for several miles, and he was constantly being bothered by land agents who assured him they had buyers waiting to pay better than top prices for his property.

They can all go jump, thought George. *This is my place and I'm not moving for nobody.*

Not more than a couple of hundred yards away, waves hissed over the white sand, leaving it gleaming in the hot sun, reflecting the sky and a few clouds. On the horizon tiny black specks shimmered in the heat. Trawlers. No wonder fish are sometimes short with them so-and-so's taking them back to Japan or Russia or wherever. There ought to be a law.

A gentle breeze caressed his back and cooled his body, then slid across the beach and down to the water where it flattened the incoming waves. No surf today. Good thing. Keeps the surfies away.

What a lovely place. Miles of deserted beach, seagulls wheeling and crying, sea-pigeons squabbling along the shore. Out there kahawai birds were diving. *Should ring me friend Coker to get his boat out. We'd catch a good few kahawai out there today.*

He put the idea aside. His freezer was stacked with fish from previous expeditions and many's the time he had to give fish away. There was always someone at the pub willing to take a few fillets home. When they offered him money he refused it.

Sometimes he took fish to some of the old people he had met at the Indoor Bowling Club. Although he was nearly eighty himself, he still thought of them as old people. Most of them were pretty hard up and they welcomed a free feed of fish. Come to think of it, he needed to visit Mrs. Morrison today. She was pretty poorly last time he saw her.

He thought of Nancy, his wife, dead these last ten years, and there was a prickling at the back of his eyes. He lived alone now, and apart from missing Nancy he was happy enough, beholden to nobody; come and go as he pleased.

He valued his friends at the pub because they were the only people he had. Like him, they were retired, in their seventies or touching eighty, lonely and against most things, especially any current government.

Further up the beach to his left there was a large rock. Waves broke over it in rough water. Today the waves merely splashed against it, spray sometimes climbing into the air. It reminded him of another rock at the entrance to Grimsby Harbor in the Old Country.

Many's the time he had stood in the bow of the trawler as it wallowed its way toward Grimsby, looking for Freer's Rock. It always showed up on the radar, but somehow Captain and crew felt more comfortable if there was someone in the bow who actually saw it.

It was very different back there. The sea was cold and grey and menacing. The sky matched it. Grey with very high clouds which the sun's rays struggled to penetrate, and even when it did succeed, there was little heat in it.

It was his homeland, but he hated the weather; the cold, the damp, the drizzle. He remembered that as a child he had to trudge to and from school and church in the snow.

To his right and away down the beach at least a mile away, someone was walking slowly along. Sometimes the figure disappeared in the shimmering haze.

Grimsby. Greatest fishing port in Europe. Hundreds of trawlers coming and going into the North Sea and the Atlantic.

But something went wrong. Trade agreements. Suddenly Grimsby was nothing. The Icelandic fishing boats were allowed to land their catches in Grimsby, and England disappeared as a fishing nation.

That's when George began to think seriously about leaving. It was hard to make the decision. He had lived and worked in Grimsby all his life, but now there was a need to find somewhere bright and warm. From things he had read, New Zealand came to mind.

Before he made his decision he took a trip to the Lake District. When it rained, it poured down in a way he had never seen before, really solid rain. The lakes were blue instead of the dirty grey of the North Sea and the cold green of the Atlantic.

There were steep hills covered in green and brown growth which reminded him of pictures he had seen of New Zealand. He liked the Lake District and thought he might stay there. But when it began to snow, he decided New Zealand really was the place to go.

When he reached New Zealand he got a job on a fishing boat out of Auckland. The sun shone bright and hard and he turned brown. It was warm even when it blew a gale, except when the wind came from the south.

He saved a lot of money and he met a lady. Nancy. She was a widow and completely alone like himself. They hit it off and soon were married. For their honeymoon they toured his new country, covering a thousand miles from North Cape to the Bluff in the south. Not long after they had bought their house on the sandhill and retired, Nancy died. Cancer.

George visited the local seaside pub in the evenings more and more after that. Outside of holiday times there was never a lot of people there. But at holiday times he kept away from the crowded bar, as did many of the locals. A few of George's friends came up to his house in the evenings. Sometimes they sat on the sandhill, just as he was doing now, and they talked. They didn't drink much. It was not drinking they needed, but companionship.

George saw that the person coming up the beach was a man. Could tell by the way he was walking. He was too far away for George to see his face as he strolled along.

When the stranger was a hundred yards away, George waved nonchalantly, the sort of wave that says, I see you, I greet you, I'm friendly. The man waved back and changed course slightly heading towards him. *Good. He's going to talk to me.* For a moment he wondered if he should nick into the house and get a couple of cans out of the refrigerator. No. A bit early in the day.

As the man approached he saw he had a beard, trimmed and neat. His dark hair was inclined to be long, but clean looking.

"Gidday," said George.

"Gidday," came the reply.

The man sat down on the sand beside him and George studied him. Friendly, dark brown eyes. Olive skin. About thirty or thirty-five. There was a faint odor of perfume. No, not perfume. Something else that was pleasant. Must be his aftershave. But he's got a beard. He was dressed in holiday clothes: shorts, open-neck shirt. In spite of his casual dress there was an air about this man.

George decided he was a leader, he could tell by his bearing. He'd be boss of something. Probably a large corporation. He looked that type.

Suddenly George felt safe and secure. That's what makes him a leader, he thought. People feel safe and secure near him.

"You don't live 'round here," said George.

"No, I don't."

"You on holiday?"

"Not really."

There was silence as both men stared out across the sea, watching the gannets and kahawai birds diving for fish.

"Lots of fish out there," said George.

"Yes."

George wanted to ask him his name, but somehow felt nervous about prying.

"I'm George." The man said nothing. Okay. That's okay.

The man spoke.

"I love coming here and looking at all this. It's very special to me."

"It's special to me, too," replied George. "I come from England and the sea back there is the wrong color. It's right here. Beautiful, really. I still think about England. You see, a lot of New Zealand reminds me of the Lake District. But a lot of New Zealand is pure New Zealand. Unique, eh?"

"Do you think about home very much?" asked the stranger.

"Actually, yes," said George, suddenly realizing he had thought about home quite a lot lately. "I wouldn't want to go back there now," he said, "unless it was like this."

The man stood up and began to walk and George walked with him. Together they paddled through the water that hissed softly across the sand. Why was he following this man? He looked back and saw himself sitting on the sandhill. It didn't frighten him.

"I can't go with you," he said.

"I know," said the stranger, continuing to walk slowly along the beach.

George kept watching and when the stranger disappeared into the haze he found he was sitting on the sandhill again.

He sat for a long time, thinking about what had happened, trying to understand it. Maybe he was getting senile, like Mrs. Morrison. He decided to share it with the others at the pub.

"I left my body and walked along the beach," he said.

"You bloomin' *what*?"

"There was this fellow I walked along the beach with and when I looked back I saw myself sitting on the beach sandhill."

"Who is this feller?"

"Dunno" replied George. "Not from round here."

Everyone laughed and some suggested George was catching the same disease as Mrs. Morrison. She was going dotty too.

The next day George emptied out his freezer. He gave fillets of frozen fish to all the elderly people. There was still plenty left over, so he took it all to the old peoples' home a few miles away. Then he went back and sat on the sandhill.

The sun was getting down close to the horizon when he saw the stranger coming up the beach. He stood up and waved excitedly and the stranger waved back in a beckoning gesture. George leapt up and almost ran down the beach to the waiting man who was staring out towards the horizon. The clouds out there were beginning to turn red. It was going to be a magnificent sunset.

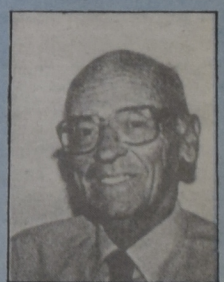
The stranger turned and smiled at him.

Together they walked along the beach, side by side with the sea, the sky, the birds and a beautiful sunset. He felt very safe, as if he had never, ever been separated from this man. George gently held His wounded hand.

This time he did not look back.

Peter Rennie lives in Tauranga, New Zealand.

About the author



COURTESY PETER RENNIE

Peter Rennie was born in New Zealand in 1926. He contracted polio at age eight, which left him paralysed in both legs. He has worked as a script writer for the New Zealand Broadcasting Service, has edited literary magazines and has been doing free-lance writing for many years.

In the 1970s, Rennie suffered a dose of post-polio syndrome, which produced severe depression, weakening of muscles and lack of concentration. He could no longer write and had to use a wheel chair. At the lowest point in his life, God spoke to him audibly and he was saved and filled with the Holy Spirit. All signs of post-polio syndrome disappeared. God also stirred up the gift of writing in him again.

Opinion

'Always to care, never to kill'

John Stronks

Thank you for this opportunity to respond to the authors of the discussion paper on euthanasia put out by the CRC's Committee for Contact with the Government, and to their rebuttal published Nov. 10.

The authors ask that I respond to their main argument, that at the end of life there comes a time when the priority of medicine may shift from preserving life to providing comfort. This point is well and good, but the real issue is: When does caring become killing?

The authors' conclusions require discernment. They state, "[We provide] that legislative change be introduced to permit *medical* intervention, aimed at relief of suffering, which *predictably* shortens or terminates life, but only for patients who are already clearly approaching the *end* of their life" (emphasis theirs). Arguments advanced by the authors must be interpreted in the context of the conclusions they draw.

When considering freedom in the context of Scripture, is the choice of euthanasia an exercise in, or the abandonment of, freedom?

I am pleased they acknowledge that they equate "personness" with imaging God, and that they interpret the sixth command to refer to culpable killing only. I think that both views are inconsistent with the tradition of Reformed theology.

The question must be asked: What is the utility of these views? Let's not beat around the bush. If not all human life images God, and if the taking of human life that does not image God is not necessarily morally wrong then the theoretical grounds for justifying both abortion and euthanasia have been established.

Language usage can be tricky and at times deceptive. The authors, indeed, state their opposition to "mercy killing" and "assisted suicide." But these terms should not be confused as synonyms for euthanasia. (The language of medical ethics is, itself, an interesting topic. For example: Is killing ever medical *treatment*? Are abortions ever *therapeutic*?)

The authors correctly state that they offer a critique of the personal autonomy argument. But they do so in the context of euthanasia applied to non-competent patients. They do not do so when considering the issue as applied to fully competent patients. Her the authors state, "We live in a society that accepts respect of persons as a strong guiding principle.... The *autonomy* of the patient must be respected" (emphasis theirs).

I have great difficulty accepting the authors' assertion, given the context of their conclusions, that "Reformed Christians ... respect the fundamental right of others to make their own decisions as befits morally responsible people in a free and democratic society." The authors' use of the term "rights" and "freedom" requires serious scrutiny.

When considering "freedom," for example, in the context of Scripture, we must ask: Is the choice of euthanasia an exercise in freedom or is it an abandonment of freedom?

Jeremiah gives this insight into the biblical understanding of freedom: "Therefore, this is what the Lord says, 'You have not obeyed me.... So I now proclaim "freedom" for you, declares the Lord — "freedom" to fall by the sword, plague, and famine'" (Jer.34:17). True freedom is derived from covenantal obedience. Disobedience is nothing less than voluntary bondage. I cannot silently stand by watching society chain itself to the consequences of sin and, ultimately, to death. Is it not our duty to protect people, blinded by their own sinfulness, even with legislation if necessary?

As for the "quality of life" and "value of life" argument, consider these quotes from the authors: "Medicine itself only makes sense in the broader context of the value of human life.... Doctors cannot avoid making value judgments about quality of life.... The question is not whether doctors may use quality of life considerations but *how that is done*" (emphasis theirs).

The discussion of euthanasia of newborns deserves further consideration. The inference from the authors' rebuttal is that they discuss only the issue of terminating life support in severely defective newborns. In the discussion paper they go much further, crossing the line to active termination of newborn life.

The authors state: "The question has been asked whether the life of seriously defective newborns may be terminated by active euthanasia. We consider this to be fully justified if it makes the actual dying process easier on the child."

Going even further, the authors state: "There is such a thing as 'unacceptable' life.... Most people will agree that there ought to be exceptions to the principle of saving what can be saved." Giving the example of Lesch-Nyhan syndrome, the authors clearly make the assertion that the termination of some newborn life, even when death is not immanent, may be morally justifiable (pg. 43).

Although it may sometimes appear to be an act of compassion, killing is never a means to caring. Whatever good intentions we might invoke to excuse it, killing is the rejection of God's command to care and of his help in caring (1).

John Stronks, MD
Chatham, Ont.

(1) See "Always to Care, Never to Kill: A Declaration on Euthanasia," produced by the Ramsey Colloquium of the Institute on Religion and Public Life in New York.

Today's conservatives are yesterday's liberals

Harry der Nederlanden

This is a time in both the U.S. and Canada when many Christians are attracted to the politics of the right, whose current slogan is "balance the budget." One can be in favor of fiscal responsibility, however, without buying into the heartless politics that goes with it. Under the cover of fighting the bureaucrats, the liberals and welfare-statism, many Christians are espousing a form of government that their Christian forebears 100 years ago condemned as "liberalism."

Today the same attitude toward government is marketed as "conservatism." It holds that responsibility is always self-responsibility. We are first of all individuals, free to flourish and get rich or to fail and to starve, depending on our own initiative and energy. Each of us pursues his or her own needs and desires in his or her own manner, and it is the job of government not to disturb this situation unduly. The less it intervenes, the better for every-one. For then the impersonal "laws" of the marketplace can operate.

These impersonal laws work in such a way that if everyone is allowed to pursue his or her own selfish ends unhindered, the end result is that everyone is motivated to work harder and produce more. And the more wealth, the better it is for everybody.

It wasn't just Karl Marx who saw through this ideology as a recipe for exploitation. A great many evangelical leaders of that time saw through it too. They saw it as a product of unbelief.

CC FILES

Government by "benign reflect"?

No Biblical origin

The laws of the marketplace in the less-is-more model are not the laws lauded by the Psalmist. They are borrowed from the natural sciences. Here's how they work. When there are fewer workers, there is more demand for them, so employers will pay higher wages. When workers get higher wages, they get more kids. These grow up to become surplus workers, so wages drop, starvation results, and the number of workers decreases.

These wonderful laws of nature keep everything in perfect balance and harmony. Who needs human government if God's laws do such a good job of maintaining a nice balance between the size of the work force and the work available?

Admittedly, very few people would espouse such a cruel, hard-nosed version of minimal government nowadays. But there are still very many people who believe that the more power we delegate to the government, the less power and the less freedom we have for ourselves. The government thinks it has the duty to create a better order here on earth. In this, it is seeking to "play God."

God rules by his Word

Actually, before this Enlightenment idea of minimal government, or government by "benign neglect," gained a foothold, virtually everyone believed that God had established government precisely to establish a moral order and to see to it that everyone had a place in the community. To suggest that leaders shouldn't strive to act as ministers of God but instead should leave people to the fate of natural law would have been regarded as lunacy in the 17th century.

The Reformers, for example, would have insisted that God does not rule humankind by impersonal laws but by his revealed Word. And in his Word, the law is summed up in love: look after the good of your neighbor. One of the agents or ministers that help us to carry out this command is government, a government that rules not by benign neglect but by benign "reflect."

At its best it is a reflection of God's care and justice, actively keeping awake dreams and hopes of a new, more equal, more just order to be inaugurated by the King of Kings himself.

Harry der Nederlanden is an avid reader and writer who lives in St. Catharines, Ont.

Agriculture

Where on earth is Dodds-Roundhill?

Vern M. Gleddie

How is it that a task God assigns his people he himself takes on and completes? We don't completely understand. There are, however, examples in the Bible, sometimes a battle, sometimes a building project. The Israelites and the apostles, though brave, didn't seem to do much, yet much came of their actions.

I venture a more recent example. It happened 24 years ago in the farming communities of Dodds and Roundhill, Alberta. A proposal had been made by a large company to strip-mine coal from a huge area of productive farmland. The provincial government moved to approve the venture.

A group of local farmers tried to protect their land, but Alberta's largest farmers' organization, Unifarm, sat on the fence. On the one hand, it decried the loss of thousands of acres of farmland. On the other hand, it was reluctant to interfere with farmers realizing big bucks from selling out to the coal company.

In stepped the brand new Christian Farmers Federation of Alberta (CFFA) with a public challenge to Unifarm to come down on the side of foodland preservation. And that is exactly what then transpired. The government, swayed by general farm opinion, withdrew its approval of the coal mine proposal. In the end, CFFA, to its great surprise, was credited by a high-ranking civil servant with saving the Dodds-Roundhill farmland.

'Success' not prestige or power

From that time, CFFA has gone on to refine and develop its vision and has been involved in many positive action issues. But its "success" has never been described in terms of prestige or power.

The measure for CFFA of what is just, stewardly and compassionate has, from the beginning almost 25 years ago, been the Bible. After many years of conventions, retreats and committee work, vision and mission have been determined and articulated. General policies on food and agriculture have been worked out. Even so, CFFA admits to be only "working towards responsible agriculture."

The work done and the stands taken by this group do not fit into the usual left-right designation, something the world does not understand. One of the annual conventions addressed this fact under the theme "The Third Option."

The Bible is not made to serve CFFA as a proof-texting source to rubber-stamp self-interest. Nor is CFFA first of all an advocate for farmers, but for agriculture as part of the creation. The group has courageously taken stands on many issues, sometimes in areas farmers feel are cut-and-dried because of longstanding tradition for instance, the use of chemicals, appropriate size of farm, game farming, damming rivers to increase irrigated acreage.

Minds engaged, hearts tuned

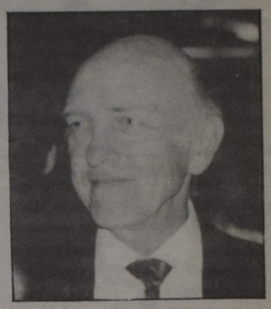
Since the Bible seldom provides a direct answer to specific food and agricultural issues, application of the general principles such as the cultural mandate, the redemption of all things, the Lordship of Christ, the requirements to do justice, to love, to work together, and so on, requires much thought, work and prayer. Minds must be engaged every bit as much as hearts tuned in to Scripture.

CFFA, now known as Earthkeeping, is a highly motivated, strongly determined, principled organization. It is therefore more than an organization; it is a *movement*. It is going somewhere. It seeks to be empowered by the Spirit of God. That means it cannot be fanatic, do-gooder, bleeding-heart, but rather, obedient, serving, knowledgeable, strong, courageous, holding fast to God.

New structures and ways of doing things have been adopted in the last two years. On October 25 a new board was installed. There is now representation on the board from more areas of the province. There are now representatives from other organizations. And where there was occasionally a female board member there are now four.

Agricultural Housekeeping

Vern Gleddie



Commitment to biblical principles remains.

Our hearts are with you, willing volunteers among the people (Judges 5:9). May the Lord be your strength in battle and in building.

Vern M. Gleddie is a committed member and sometime board member of Earthkeeping.

Henry Nouwen reminds us that daily life often requires us to wait, whether at red lights, in line-ups or in our attempts to change our circumstances. What makes all the difference is whether or not we choose to wait with God. If we wait alone, we wait in wasted time, boredom and, ultimately, despair. But if we wait with God, times of waiting become opportunities of communion with him, and then we wait in hope as God renews our strength.

From: November newsletter of Prison Fellowship Canada

DeWitt to speak to Ontario Christian farmers convention

GUELPH, Ont. (CFFO) — Dr. Calvin DeWitt, perhaps the best-known Reformed environmentalist, will help the Christian Farmers Federation of Ontario (CFFO) "share the vision in times of change," at their 1995 convention on December 6 in Guelph, Ont.

DeWitt is a member of the Christian Reformed Church, teaches environmental science at the University of Wisconsin, Madison, and is director of the Au Sable Institute for Environmental Studies in Michigan. He will deliver the convention's keynote address on the topic "Living on the Lord's Land: Developing a Biblical Vision."

Last year CRC Publications produced an environmental study guide which DeWitt wrote for use in churches or other Christian study groups. It's called *Earth-Wise: A Biblical Response to Environmental Issues.*

Other events at the CFFO convention will include lunchtime entertainment by playwright Dan Needles, author of the "Wingfield" series; a panel of agricultural producers who will address the issue of innovation in agriculture; and a concluding banquet address in which Mennonite Central Committee volunteers Ben and Erna Falk will talk about their ministry experiences in Siberia.

The one-day event will be held at the Italian-Canadian Club, 135 Ferguson St., Guelph, from 9:30 a.m. to 9 p.m.

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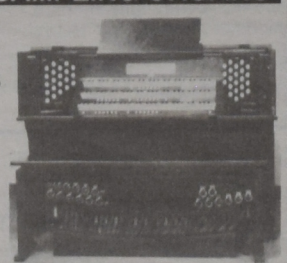

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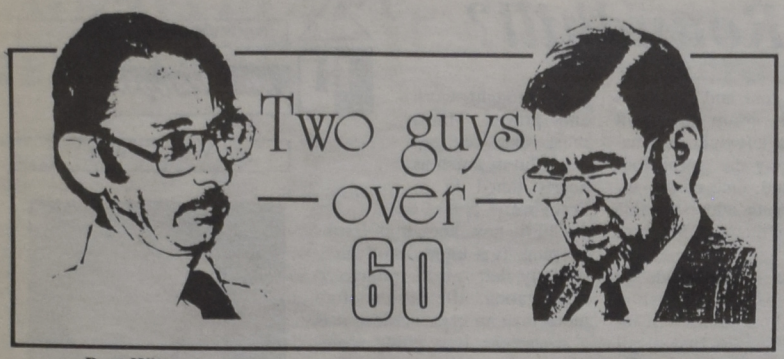
Column



Bert Witvoet **Adrian Peetoom**

Dear Bert,

Let me tell you what worries me these days.

Our congregation is full of very well-educated young marrieds and young parents, as well as a group of university students. They work like beavers, also in the church, in all kinds of ways. Competence galore. It's a joy to behold. They live in times very different from when I was their age.

When I got my degree (philosophy, 1958), companies lined up to get me and my peers on their payrolls. These days, well-qualified graduates with technical and scientific degrees may have to wait months, even years, before landing jobs in their specialty. And arts degrees are in even less demand.

I sat across from five undergraduates in a church discussion group and asked them how they felt about life after graduation. I saw fear and panic in their eyes. A young church couple came for dinner, one an employed computer expert, the other a senior under-graduate in music therapy. When they came in I asked them, "How are you?"

"I see no books [on faith issues] in the homes of young adults."

"Stressed," the student answered. Enough said.

I worry about them — these, my own children's peers.

I also worry because they seem so one-sidedly clever, and the world of the church is not part of that "side." Some have bookcases, others don't. In bookcases I see the latest books in their specialties (computer books, almost always) and paperback novels. I seldom see any books having to do with the various crises that surround the church these days:

* how to know Scripture and how it speaks to life today;
* how to be a Christian in the age of rich/poor gaps;
* how to listen profitably to even bad sermons;
* how sexism reigns in many parts of church and family life;
* when churches are supermarkets (the stuff of Reginald Bibby);
* why it is that men our age are increasingly unhappy in church.

I see no books on these in the homes of our young adults. I see no interest in these questions. I know they are busy with all kinds of good and important stuff. Our church would die organizationally if they quit being so busy with it. Yet, I worry. There are plenty of administrators but few visionaries in this age group.

I worry about one more thing. Someone told me that in the 1970s Reformed university students got excited about these kinds of issues and grew passionate often in strong black-white ways about distinctions between Reformed and secular. They read. They studied. They met. They argued.

Then in the late '70s and early '80s, another focus took over: the feeling side of faith, sometimes leading to charismatic-type enthusiasm, worship experiments, great new music, guitars and drums. Never all that much my cup of tea, but interesting and clearly exciting.

But the current generation of students seem so placid. They seem to want Sunday so... traditional. Maybe it is because of their fears about their careers and the fierce fight for marks and results in courses. Maybe the recent unrest in many congregations has frightened them. All they seem to want is to be together, and for church to be predictable. I don't see any intellectual interest beyond their university specialty.

And that worries me. How about you?

Cordially,
Adrian

Dear Adrian,

My church is a little different from yours: fewer intellectuals and university students; quite a few professionals, independent business persons and skilled workers. But there's no doubt in my mind that all of us are moving into a new era. It used to be that people went to church to praise God; now they go to have their needs met.

We have to recognize that living in the last decade of the 20th century is as uncertain as living in earlier centuries. The lack of reading is also more like how things used to be in the Middle Ages. The brief bubble of prosperity and security fostering a wider level of cultural participation that you and I grew up with was really an anomaly on the historical stage.

And I'm not sure that we should be alarmist about what's happening today. First of all, it's too big and it's unstoppable. Secondly, each age has to work out its salvation in its own way.

That's not to say that we should go gentle into the good night of illiteracy and self-fulfilment. I, for one, will keep on fighting the good fight of searching out God's truth, speaking prophetically against idolatries and honoring commitment to worthwhile institutions.

But we do have to show some solidarity with our kids and their generation. We shouldn't say to them, "You're doing it wrong, and we were doing it right." The continual success of the church-split virus tells me that we did not handle all that well this passion for searching out the truth. And let's face it, both you and I are "emotionally challenged" individuals!

More importantly, we have to give our kids hope for their times. The over-arching question must always be: How can you seek first the Kingdom of God in your situation? The answer to that does not always lie in books, although it does lie in the Great Book.

When we, together, ask how we can best serve God, all comparisons with other times fall away, and the focus is on doing what we can, rowing with the computer oars that we have been given. Maybe we will find that the next generation will pray better than ours. Maybe they will be less judgmental. Maybe they will dream dreams and see visions.

"We have to show some solidarity with our kids."

But I don't want to undercut the real dangers that you signal either. This fall I'm leading a study of Marva J. Dawn's book *Reaching Out Without Dumbing Down.* It's a very important book that church members, especially worship committee members, would do well to study (See review of book in Sept. 22 CC). The group that meets with me is small, four or five members. Other workshops in our church that deal with personal faith experience draw more participants.

In one corner of my heart I nurture the hope that some day our churches will swing back to a greater hunger for norms and intellectual fortitude.

By the way, you suggested that men our age are increasingly unhappy in church. Care to touch that hot potato next time?

Peace,
Bert

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You can apply for a single life annuity for yourself or someone else. This is a good way to provide income for yourself or give support to someone in need. You can also apply for a joint life annuity. After the death of one person, the same payments continue for the natural life of a second person such as your spouse or sibling.
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****Due to changes in federal government regulations, annuities that are acquired after December 31, 1995, will be treated less favorably. Because today's life expectancies are longer, the taxable portion of annuity payments is being increased. Entering into an annuity agreement before January 1996 will mean tax savings for you.****

Age	Annual income Payment per $1,000 gift	Male TaxFree Portion	Female Tax Free Portion
65	$82	70.7%	60.5%
70	$87	83.1%	71.2%
75	$95	98.7%	85.8%
80	$105	100.0%	100.0%

For further information, please call us or send/fax the form below to:
Christian Stewardship Services, 455 Spadina Ave., #210, Toronto, ON M5S 2G8, Fax: 416-977-4611.
Phone: 416-598-2181 or 1-800-267-8890.
We will be happy to answer you questions at no cost and with no obligation. Your name will not be added to any mailing list and no one will call unless asked.

Dear Friends at CSS:
Please send me a no-obligation quotation and further information regarding the Charitable Gift Annuity Agreement.

Name: _____ **Telephone:** _____

Address: _____

_____

(postal code)

Birthdate: _____ **Second person's birthdate (if applicable)** _____
(month/day/year) **(month/day/year)**

Classifieds

Classified Rates

(Revised February 1, 1995)

Births $25.00
Marriages & Engagements $40.00
Anniversaries $45.00
2-column anniversaries . $90.00
Obituaries $45.00
Notes of thanks $35.00
Birthdays $40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

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Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergentheim, Overijssel (ongeveer 12 km van Ommen).

Voor volledige informatie bel of schrijf naar:

J. Snijders
651-4 Ave. E.
Brooks, AB T1R 0H4
Phone: (403) 362-4052 or
(403) 362-2653

Anniversaries

Thunder Bay Salmon Arm
1955 December 16 1995

"Blessed are all who fear the Lord, who walk in His ways" (Ps.128:1).

The Lord willing, we will celebrate the 40th wedding anniversary of our dear parents

KOR and AUDREY MULLER
(nee VIS)

We thank the Lord for blessing us with wonderful parents and we thank you Dad and Mom for all the love and support you have given us through the years.

Peter & Marilyn Muller — Salmon Arm, B.C.
Chris, Jenny
Lucy Breel — Calgary, Alta.
Joe, Mike, Dave, Lorena
Edith & Dave DeBoer — Salmon Arm, B.C.
Carolyn, Harmen, Kasey, Alyssa
Dirk & Rita Muller — Surrey, B.C.
Cory, Nicole
Glenda & Bill Taylor — Salmon Arm, B.C.
Darin, Cody, Kaitlynn
Corinne & Steve Jagt — Victoria, B.C.
Ryan, Kimberly, Amanda, Kevin
Raymon Muller & Zana Cole — Salmon Arm, B.C.
Lori-Ann & Bill Rennie — Salmon Arm, B.C.
Cheri, Bradley
Lisa Muller — Langley, B.C.

Without pain there is no sunshine
Do not be bitter if God sends a little rain,
For with each ray of sunshine there comes a cloud with rain,
Remember God will not give us more than we can bear,
For we are constantly in His tender loving care,
And though we feel at times to give up in utter defeat,
Do not be disheartened for God does not retreat,
He will stand beside you, and He will lead you on,
Until your weariness is gone and again He's made you strong,
For without the rain and sunshine a flower does not grow,
And you are a flower in the garden of God, which He Himself did sow.
C. Flo Lakes.

Home address: 2498-4B Ave. S.E., Salmon Arm, BC V1E 1K9

Personal

Professional gent, semi-retired, likes to meet **Christian girl** with positive attitude (age unimportant) for outings (as shows, concerts, etc.) and perhaps a friendly relationship or correspondence. **Southern Ontario**. Drop me a line. Picture will be returned. Write to: **File #2632, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.**

Anniversaries

Congratulations to Jake and Willy Hoogerbrugge on the occasion of their 50th wedding anniversary!

1950 November 23 1995

It is with praise and thankfulness to God that we celebrate the 45th wedding anniversary of our parents and grandparents

GERALD and TINA DEGIER
(nee DEKRIJGER)

Our love and appreciation for all you have done and have been to us. We wish you many more years of happiness together. Lots of love from your children and grandchildren.

John & Diane DeGier
Mike, Brad
Marg & John Arkema
Peter, Wayne, Jerry, Brian
Gerry & Diane DeGier
David, Gerry, Chad, Scott
Joe & Brenda DeGier
Robert, Jessie, Coby
Wes & Rita DeGier
Cara, Adam, Bethany, Kelsey
Cathy & Will Janssen
Daniel, Kevin, Greg, Joanna
Ray & Kim DeGier
Jaime

Home address: R.R. #4, 2 Sylvan Dr., Cambridge, ON N1R 5S5

Personal

Christian lady in her early seventies **would like to correspond with Christian gentleman** 70-75 years old. Write to **File #2633, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

ONE TO ANOTHER
Christian companion magazine. Hundreds of readers Canada-wide. Single issue $5.
Write to:
#302, 1502-2nd Ave. S.
Lethbridge, AB T1J 4A2

Anniversaries

Wapenveld Cambridge Sta.
Gld. N.S.
1940 December 7 1995

With great joy and thanksgiving to God, we are very pleased to announce that our parents, grandparents and great-grandparents

RUDY and ANNEKE VAN HATTEM

hope to celebrate their 55th wedding anniversary. We pray that the Lord may continue to bless them in the years to come. Congratulations.

Mom and Dad, Oma and Opa, Great-Oma and Great-Opa.

With love and best wishes from:
Miep & Wim Palm — Heemskerk, the Neth.
Herman & Ida van Hattem — Berwick, N.S.
Henk & Irene van Hattem — Cambridge Sta., N.S.
Kathy & Pete Hartenhof — Kentville, N.S.
Rudy & Alice van Hattem — Cambridge Sta., N.S.
Dick van Hattem — St. John, N.B.

21 grandchildren and 11 great-grandchildren.

Home address: 1758 Woodville Rd., R.R. 2, Cambridge Sta., Kings County, NS

Church News

Christian Reformed Church

Classis meeting:

— Classis Chatham will meet in regular session Tuesday, Jan. 30, 1996, in the Westmount CRC of Strathroy. Agenda material must reach the stated clerk by Monday, December 11, 1995.

Jan H.G. Vandergeest, stated clerk.

Anniversaries

Overschie Brampton
1945 December 5 1995

"Cast your burden on the Lord, and He will sustain you" (Ps. 55:23a).

With joy and thanksgiving to God, we hope to celebrate the 50th wedding anniversary of our parents

JAKE and WILLY
HOOGERBRUGGE

You have cast your burdens on the Lord, and indeed, He has sustained you. We pray that our Father in heaven will continue to bless you, and grant you His peace, joy, and happiness in the years to come.

Congratulations, and love, from your children and grandchildren:

Henny Hoogerbrugge — Kingston, Ont.
Arie & Gerty Hoogerbrugge — Grimsby, Ont.
Arie, Jason, Ryan
John & Dawn Hoogerbrugge — Zelienople, Penn.
Jennifer, Jay, Erika, Stephen

Home address: Holland Christian Homes, Apt. CT 1108, 7900 McLaughlin Road S., Brampton, ON L6V 3N2

Obituaries

Veilig in Jezus' armen.
Onze zorgzame man, vader, grootvader en overgrootvader

ENGBERT TENIJENHUIS

mocht teruggaan naar zijn Heer.

8 aug. 1914 - 10 nov. 1995

Roelfien te Nijenhuis-de Lange — Kentville, N.S.
Lammert & Barbara — Ontario
Gerrit & Maja — Waterville, N.S.
Sieta & Klaas — Kentville, N.S.
Lenie & John — Ontario
Annejan & June — Ontario
Elsina & Frank — Ontario
Gretha & John — Centreville
Elzo & Marijke — Ontario

25 kleinkinderen en vier achterkleinkinderen.

Ik echter vertrouw op uw goedertierenheid, over uw verlossing juicht mijn hart. Ik wil de Here zingen omdat Hij mij heeft welgedaan. (Psalm 13:6).

De afscheidsdienst werd gehouden op Maandag, 13 november, in de Christian Ref. Church van Kentville, N.S., met begrafenis in Elm Grove Cemetery.

Correspondence address: Gerrit Tenyenhuis, P.O. Box 47, Waterville, NS B0P 1V0

Personal

Christian Reformed widow looking for an independent, physically attractive, Christian man, age 70-75, for friendship or correspondence, within the Huron/Perth area. Please respond to: **File #2634, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Classifieds

Obituaries

Franeker, Fr. Sarnia, Ont.
Nov. 24, 1914 - Nov. 12, 1995

"Who shall separate us from the love of Christ?" (Rom.8:35).

Gone to be with her Lord,

ANNA VAN OOSTEN (KOOLSTRA)

Beloved wife of Willem for 55 years.
Dear mother of:
Corrie & John Speelman
Gosse & Barb van Oosten
Ineke van Oosten & Bob Skocpol
Arend van Oosten
Paul & Trudy van Oosten
Henry van Oosten
and dear oma of 14 grandchildren and two great-grandchildren.

The funeral service was held on Tuesday, Nov. 14, 1995, in Sarnia, Ont., followed by interment at Lakeview Cemetery in Sarnia, Ont. Correspondence address: Mr. William van Oosten, #109-1310 Exmouth St., Sarnia, ON N7S 3X7

Teachers

ROCKY MOUNTAIN HOUSE, Alta.: Due to retirement, **Rocky Chr. School** invites applications for the position of school **principal/teacher**, to start at the beginning of the **1996/97 school year.** Please forward a letter of application, resume, and a written philosophy of Christian Education prior to **Jan. 15, 1996,** to:

Robert Boodt, Chairperson of the Board
Rocky Chr. School
5204-54 Avenue
Rocky Mountain House, AB
T0M 1T3

For additional information please contact Bill Slofstra, Principal, Rocky Christian School, at (403) 845-3516, or Fax (403) 845-4370.

TRENTON, Ont.: Trenton Chr. School invites applications from qualified teachers for a **maternity leave position for grades 7/8** effective March 18, 1996. Please send letter of application, resumes, inquiries, etc., to:

Ike Witteveen, Principal
Trenton Chr. School
20 Fourth Avenue
Trenton, ON K8V 5N3
School (613) 392-3600
Fax (613) 392-6316

Miscellaneous

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RBC

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PERSONAL: Community of believers sharing a ministry focus, size conducive to easy interaction; contacts that last a lifetime.

Call our Admissions Office at 616-363-2050.
3333 East Beltline NE, Grand Rapids, MI 49505

Miscellaneous

ATTENTION! ATTENTION! ATTENTION!

When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text.
Thank you.

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Fax (905) 684-8781

Miscellaneous

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Res: (604) 854-1560

"Serving the Fraser Valley"

Job Opportunities

Toronto District Christian High School
Woodbridge, Ontario

invites applications for a
Director of Development/Financial Services
Responsible for
Public Relations, Financial Management, and assist with Fund Raising

The successful applicant must be:
* a self-motivated individual with an outgoing personality and ability to promote Christian education
* able to establish effective communication with the TDCH constituency
* able to initiate and implement plans to manage the school's budget
* able to lead the fundraising committee on major projects.

The ability to use computers will be a definite asset.
This is a full-time position. Employment to commence December 1995.

Send resume to:
Ren Siebenga
Toronto District Christian High School
377 Woodbridge Ave.
Woodbridge, ON L4L 2S8
Phone: (905) 851-1772 or (416) 741-2273
Fax: (905) 851-9992.

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Classifieds

For Rent

For Rent: Bradenton, Fl. Double wide luxury mobile home. 2 Bedr., 2 Bath, nicely furnished. On lake, heated, com. pool. $750 US a month, utilities included. Dec. till May 1996. Close to CRC, shopping.
Call Peter Hoiting
1-813-748-1917

Job Opportunities

GREENHOUSE EMPLOYMENT OPPORTUNITIES
We have **full- and part-time greenhouse positions available.** We offer flexible working hours and a pleasant work atmosphere. No experience necessary. For more information or to request a job application form, please contact:
Mr. Pete Wierenga
c/o Wierenga Greenhouses Ltd.
1768 Balfour Street
Fenwick, ON L0S 1C0
Phone: (905) 892-5962
After hours: (905) 892-6961.

Herdsman/manager wanted. 44 tie stall barn. Some field work necessary.
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Burlington 905-522-8602
Emergency Service Available
Business & Vacation Travel

Personal

Retired gentleman, widower, early 70s, Protestant, **likes to meet Christian lady** between 65-70 years old. Perhaps we could start a friendly lasting relationship. Location southern Ontario. **Please write to File #2635, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.**

Job Opportunities

PRINCIPAL

Lacombe Chr. School, Lacombe, Alta., is accepting applications for the position of Principal for the 1996/97 school year.
Lacombe Chr. School is a school of 340 students serving Grades K-9. The school is located in the town of Lacombe, midway between Edmonton and Calgary.
The Lacombe Chr. School is looking for an educational leader who is a committed Christian and who has the experience, vision and skills necessary to lead our staff and school.
Please send resume, statement of education philosophy and other pertinent information prior to **November 24, 1995**, to:

Mr. John Piers, Principal
Lacombe Chr. School
5206-58 Street
Lacombe, AB T4L 1G9
Phone: (403) 782-6531; Fax: (403) 782-5760

Miscellaneous

Christmas in Holland

Massed choirs in a Christmas concert from the "Oude Kerk," Amsterdam, the Netherlands, with the famous Vater-Muller organ as well as the Salvation Army Band. Old-fashioned Christmas carols as sung many years ago. This 90-minute video also includes Christmas carols by the well-known Oslo Gospel Choir.

Prices quoted include freight, handling and applicable taxes:

In Ontario: $43.28
In Canada (outside Ontario): $40.07
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MARKDALE, ON N0C 1H0

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777 Hwy. 53 E., Ancaster, ON, L9K 1J4, (905) 648-2131

Job Opportunities

DORDT COLLEGE

Director of Alumni and Church Relations

Full-time position beginning summer 1996. Responsibilities include the development and implementation of a comprehensive program of alumni relations activities; planning and organizing church relations programs involving promotion, outreach, and financial support; and related tasks in the area of institutional relations.

The ideal candidate will combine strong planning and organizational skills with the ability to motivate and relate to people. A bachelor's degree and a firm commitment to the mission of the college required; related experience preferred.

Send letter of application and resume by December 11, 1995 to Lyle A. Gritters, Vice President for College Advancement, at the address below.

Dordt College is an equal opportunity employer and encourages application by women and minorities.

DORDT COLLEGE
498 4th Avenue NE • Sioux Center, Iowa 51250 • 712-722-3771

Job Opportunities

Beginnings Counselling & Adoption Services Inc.

invites applications for a part-time contract position as
ADOPTION COUNSELLOR

to carry forward its Christian purpose. This agency looks for a person who works out of a personal relationship with Jesus Christ.
Please address applications by **December 6, 1995**, to
1 Young St., Suite #308, Hamilton, ON L8N 1T8

Faculty Openings Calvin College

The college is seeking applications for possible openings beginning **September 1996** in the following departments:

Art orArt History
Biology
Business Management
Chemistry and Biochemistry
Classics
Communication Arts and Sciences
Computer Science
Developmental Mathematics
Economics
Engineering
Geology, Geography and Environmental Studies
History
Mathematics
Nursing
Philosophy
Physical Education
Physics
Political Science
Psychology
Religion and Theology
Social Work
Sociology
Spanish

Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Applications from North American minorities in any discipline are strongly encouraged. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:

Calvin College
3201 Burton Street SE, Grand Rapids, MI 49546 USA

Calvin College is an equal opportunity employer.

Events/Classifieds

Miscellaneous	Miscellaneous	Events	Events	Events

Kerkdiensten op cassette in de Nederlandse taal

U kunt zich nu abonneren op deze prekendienst, b.v.:
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b) twee cassettes maandelijks;
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Voor inlichtingen schrijf naar:
Jack & Lenie Brouwer
27 Alpaca Drive
Scarborough, ON M1J 2Z8
of bel: (416) 289-0706

Luister naar het programma ZINGEND GELOVEN elke zaterdag, 8 uur 's morgens CHIN FM 101

Frisian Worship Service

You are cordially invited to attend a Frisian church service to be held, D.V., at 3 p.m., on **Sunday, December 3, 1995**, in the **Ebenezer Chr. Ref. Church, Hwy. 3 (1/2 mile east of town), Jarvis, Ont.** Rev. John D. Hellinga will be our guest preacher. For info. call **(519) 587-5069.**

Financial Aid Available

Any student from **Classis Chatham** who has applied for Calvin Seminary or its S.P.M.C. Program for the purpose of full-time ministry in the CRC and who is in need of financial assistance for the coming academic year is asked to request application forms from the secretary, **Mrs. Suzanna Westerhof, R.R. #4, Komoka, ON N0L 1R0**. The completed application form must be in the hands of the secretary no later than **February 16, 1996, or the application will not be processed.** Also, **first time applicants** should reserve the evening of March 4, 1996, for an interview with the Student Fund Committee.

ISRAEL

The Bible League invites you to join its

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Rev. John G. Klomps
Executive Director, TBL

For complete information and reservations please call or write:
Rev. John G. Klomps
The Bible League
P.O. Box 5037, Burlington, ON L7R 3Y8
(905) 319-9500 or 1-800-363-WORD

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Nov. 25 The King's University College Choir and Instrumentalists in concert, 8 p.m., West End CRC, **Edmonton**. Info.: (403) 465-3500.

* **Nov. 25** "The Debt: A Fresh Approach," a one-day seminar led by David Peter-Woods, using theories of Christian economist Bob Goudzwaard, among others. For info. call (416) 979-2331.

Nov. 25 Shalom Manor's "Annual Tea & Craft Sale," 1 - 4 p.m., at Shalom Manor, **Grimsby**, Ont. Flowers, crafts, gifts and the ever-popular bake table. Everyone welcome!

* **Nov. 25** Organist Willem van Suydam in concert with the "Rejoice in the Lord" choir, 8 p.m., Westmount CRC, **Strathroy**, Ont. Info.: (905) 455-0797.

* **Dec. 1** Organist Willem van Suydam in concert with the "New Life Choir," 8 p.m. , Cathedral of St. Catherine, Church St., **St. Catharines**, Ont. Info.: (905) 455-0797.

* **Dec. 2** Organist Willem van Suydam in concert with Woodstock and Brantford choirs, 8 p.m., Grace Anglican Church, **Brantford**, Ont. Info.: (905) 455-0797.

Dec. 1-5 Crossfire Assembly hosts the "Passion & Fire" prophetic conference with Jill Austin at Tivoli Theatre, 108 James St. N., **Hamilton**, Ont. Info.: (905) 525-8894.

Dec. 2 17th Annual Arts & Crafts Sale, 10 a.m.-3 p.m., at TKUC, **Edmonton.**

* **Dec. 3** Frisian worship service, led by Rev. John D. Hellinga, 3 p.m., Ebenezer CRC, **Jarvis**, Ont. For info.: (519) 587-5069.

* **Dec. 3 and 10** "Nederlandse Kerstzangdienst," at 7:30 p.m., Emmanuel Ref. Church, 170 Clarke St. N., **Woodstock**, Ont. Info.: (519) 537-6422.

Dec. 6 Annual Redeemer College Christmas Choir Concert, with brass quintet and string orchestra. 8 p.m., in the auditorium, **Ancaster**, Ont. Tickets at the door: $10 ($8 Sr./Students). For ticket reservations call: (905) 648-2131 or 1-800-263-6467.

Dec. 8 Christmas concert by the "Hosanna Choir," directed by Herman Den Hollander, accompanied by John Vanderlaan and Mary De Vries, 8 p.m., CRC, **Ancaster**, Ont. Freewill offering. Info.: (905) 648-6585.

* **Dec. 8** Organist Willem van Suydam in concert with "The Fergus/Elora Singers," 8 p.m., Can. Ref. Church, **Fergus**, Ont. Info.: (905) 455-0797.

* **Dec. 9** Organist Willem van Suydam in concert with "The Fort William Male Choir," 8 p.m., St. Paul's United Church, **Thunder Bay**, Ont. Info.: (905) 455-0797.

Dec. 9-16 "Massed Choir Christmas Sing-a-long Concert," by the St. Thomas Male Choir, the St. Thomas Ladies Choir and the Strathroy Mixed Choir, directed by Jack Dykstra. **Dec. 9**: 7:30 p.m., Westmount CRC, **Strathroy**, Ont.; **Dec. 16**: 7:30 p.m., Knox Presb. Church, **St. Thomas**, Ont. Info.: (519) 631-9245.

Dec. 10 The Mississauga Choral Society presents Handel's "Messiah," 3 p.m., St. Dominic's Church (Atwater & Cawthra), **Mississauga**, Ont. Info.: (905) 278-7059.

Dec. 13-20 Christmas concerts by the Ont. Chr. Music Assembly, directed by Leendert Kooy, with Andre Knevel at the organ. All events start at 8 p.m. **Dec. 13**: Maranatha CRC, **Bowmanville**, Ont; **Dec. 16**: Willowdale United Church, **Willowdale**, Ont.; **Dec. 20**: Melrose United Church, **Hamilton**, Ont. Info.: OCMA (416) 636-9779.

20

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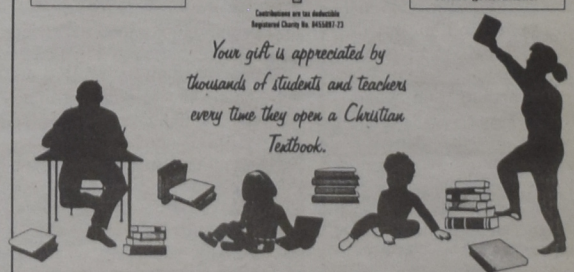

CANADIAN CHRISTIAN EDUCATION FOUNDATION, Inc.

For more information contact our Executive Director:

Fred R. Vander Velde
2621 Cavendish Drive, Burlington, Ontario L7P 3W6
Tel: (905) 336-5619

News

Churches can give help to children after a disaster

Bert Witvoet

ST. CATHARINES, Ont. — Wherever a disaster strikes, it leaves its imprint on survivors in the form of post-trauma symptoms. Children are especially vulnerable and can show regressive behavior in the form of bed-wetting, thumb-sucking, lack of appetite or over-eating, said Barb Weaver at a Coffee-break program at Jubilee Fellowship Christian Reformed Church.

Weaver is co-ordinator of Christian education at Kenmore United Methodist Church in Kenmore, New York, and a volunteer for the United Methodist Committee On Relief (UMCOR).

UMCOR decided some years ago to help children who have experienced a disaster. They do this by training people to offer play-therapy so that children can, in a safe and warm environment, talk about what happened. Weaver wrote the curriculum and teaches workshops for this ministry to children.

BERT WITVOET

Barb Weaver

A long recovery

According to Weaver, the three helping stages after a disaster hits a population are: emergency, relief and recovery. Each stage is 10 times as long as the previous one. If an emergency or rescue takes 10 days, then the relief stage will take 100 days and the recovery stage 1,000 days, she says.

The kind of help offered to children after a disaster fits in the long recovery stage. The recovery stage in Florida is finally over after Hurricane Andrew struck four years ago, she says.

Weaver showed slides to some 20 women at Jubilee to point out the effects of a hurricane or an earthquake. What she could not show was the unemployment that resulted from disasters, the cramped shelters that people may live in for months or years and the stress and domestic violence that may result from all of it.

UMCOR suggests that every church and community group own a Kit for ministry with children after a disaster. It lists the items that a suitcase could include, which, according to Weaver, will cost about $160.

One such item is a "wonder-mat" — a cloth showing a street plan with buildings. By allowing children to place blocks or vehicles on this mat, children can be encouraged to talk about what happened when their house blew down or their favorite pet was killed.

Helping them bend

"We help children bend rather than break," says Weaver. The purpose of relief and recovery attempts is to get children back into the normal rhythm of life quickly.

She told a story of how 15 people huddled in a bathroom in Florida when hurricane Andrew blew the roof off the house. What the children in that bathroom did not realize was that all the adults were sheltering the children underneath them, while they sang hymns.

Since the Oklahoma City bombing, a hard hat has been added to the kit list because children saw so many people wearing hard hats during the emergency stage.

Weaver suggests that churches use kits to allow children going through the trauma of a divorce or the death of a loved one to express their feelings.

For information, contact Barbara Weaver at 91 W. Grimsby Rd in Buffalo, New York, 14223 (tel.: 716-837-4555).

Alberta ICS chapter rejuvenated

Jesse Schut

EDMONTON — The bold print in Edmonton church bulletins called Institute for Christian Studies (ICS) supporters to the organization's annual meeting, a meeting that would be "crucial to the continued presence of the Alberta ICS chapter and summer ICS retreats in Alberta."

More than 50 people felt strongly enough about the invitation to show up at The King's University College on October 26. Current members had each received a letter in which they had been presented with a motion to disband the Alberta ICS chapter, effectively immediately.

"We worded the motion very strong," said Brian Los, chairperson of the ICS Alberta chapter. "We felt that we had to give our supporters a wake-up call. It was getting harder and harder to find persons willing to serve on the board and to help with our children and teen programs at the family conferences. Attendance at the conferences was on a steady decline as well. We wanted to know exactly how much support there really was."

The Alberta chapter, which at present has 214 members on its mailing list, has a rich history. Its first family conference was held in 1962 at the Banff Centre, and an unbroken family conference tradition has been a source of inspiration and fellowship for the Reformed Christian community. But whereas 240 attended the 1992 conference, only 150 registered for the 1995 gathering.

Reformed vision crucial

In a speech at the October 26 meeting, Dr. Harry Groenewold challenged the Alberta chapter to keep the Reformed vision alive. "It is one of the few visions that can deal with the current issues that are facing our world, a secular society that has forgotten the norms and values that used to guide it. If we lose the vision, what do we pass on to the next generation?"

Forty nine of those who couldn't come felt strongly enough about the issue to send in their proxy votes and letters of support and encouragement. These echoed the sentiments of those in attendance who voted overwhelmingly to continue supporting the chapter — and the conferences. A new board of 12 members was elected as well.

"The new board is enthusiastic and has lots of fresh ideas," says Los. "We're committed to continuing the conferences, but the logistics — such as a name, location and publicity — may need to be changed so that more people will learn about them and attend."

The board is sending out a new message to the Reformed community: the Reformed vision in Alberta is alive and well, and raring to go.

News Digest

Young Canadian innovators awarded

CALGARY — Earlier this year over 400 of Canada's brightest young scientists gathered in Whitehorse, Yukon Territory, for the 1995 Canada-Wide Science Fair. These were the survivors of the earlier stages of a competition involving more than 500,000 Canadian students.

Chosen from the Science Fair finalists to receive four $4,000 Manning Young Canadian Innovation Awards were: *Wojciech Giziewiz*, Ottawa, Ont. (a new approach to cholesterol reduction), *Kiran Sah*, Mississauga, Ont. (microbes come to power: energy of the 21st century), *Robert Strong*, St. John's, Newfoundland (DNA identification of waterfowl) and *Dinen Subramaniam*, Winnipeg, Man. (using evolution to create artificial intelligence).

Computer virus brings back 'Big Brother'

ERKERODE, Germany (EP) — Nothing is sacred to a computer virus, an electronic mailbox operator in Germany has discovered. Werner Ropke, who operates a Christian mailbox service in Erkerode, has had to warn his clients about a virus that's been circulating on his "Bible floppy-discs." While using the program, he said, a portrait of the former East German Communist leader Erich Honecker appears on the monitor announcing, "The East German council of state has decided to delete your Autoexec.bat."

World's first kosher McDonald's opens

JERUSALEM, Israel (EP) — The world's first kosher McDonald's opened just outside of Jerusalem October 18. The new restaurant looks much like the other 18 non-kosher outlets in the country, but cheeseburgers, milk shakes and sundaes have all been cut from the menu in keeping with Orthodox Jewish ritual, which forbids the mixing of meat and dairy products. McDonald's plans to open other kosher outlets in Israel.